

Journal of Religious Instruction

With the Approval of Ecclesiastical Authority

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Nilil Obstat,

F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

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Archbishop of Chicago.

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Editorial Notes and Comments

PREPARATION FOR THE FEAST OF THE NATIVITY THROUGH A STUDY OF THE PROPER OF THE MASS FOR THE SUNDAYS OF ADVENT

Teachers of Religion are eager to help pupils and students acquire the spiritual point of view in their preparation for Christmas. It would be trite to say how easy this point of view is lost or minimized. Those whose lives are consecrated to Religion know full well how easy it is for material things to take on an unexpected supremacy in attention and demand. This tendency to things material suggests the need for religious education to direct special attention to things spiritual at this season of the year. Most of our readers are familiar with the host of devices used in the Catholic school room to arouse pupils to a spiritual preparation for the feast of the Nativity. We question, however, the permanency of many of these interests, their actual carry over into later adult life. May we recommend in their place a study of the Proper of the Mass for the Sundays of Advent? If our boys and girls, from the sixth grade through the college, are directed to find in the Proper of the Mass for the Sundays of Advent a spirit of expectancy and preparation, they will have learning experiences that are more than mere classroom lessons, experiences that can be repeated year after year by those who have been taught to find the spirit of Catholic living in the Church's liturgy.

FOURTH GRADE BOYS AND GIRLS

This is not our first mention of the small boy and girl at Holy Mass. Any careful observance of their participation in the Mass will throw light on religious instruction needs, needs that are continually changing and which the teacher must recognize if the child's interest in the Mass is to continue to grow. We have watched the six-year-old with his attention riveted on the altar, when it was difficult for distractions to take his interest from the Action of the Altar. The seven-year-old and the eight-year-old, given a Mass book that they can read and follow and pray, are not easy subjects for distractions. But let a child advance mentally without our recognition of the same, let him be able to pass quickly from prayer to prayer in his Mass book, let him dash ahead of priest and Action in the use of his Mass book, and he will soon become a prey to distraction and very often a conduct case in church. Is he to blame? Has his knowledge of the Mass increased with his knowledge of other things? It would seem, at this stage of development, the school should direct him toward a fuller participation in the Holy Sacrifice. He should be given a more mature Mass book. However, an increased knowledge of the Mass is not enough. The pupil needs direction in a more mature participation. The child of the fourth grade level is no longer in the primary group. He is bored with the very format of the primary text. Just as we provide for the development of his brother and sister of adolescent years, we must provide for growth in his participation at Holy Mass. If we do not do so, we can expect restlessness and indifference toward the Mass, most undesirable attitudes and habits, from which it may be difficult to arouse him later.

RELIGIOUS EDUCATION AND ATHLETICS

Writers for secular institutions on the educational value of athletics, particularly on their contributions to personality development in terms of player and spectator, list a number of experiences conducive to character development and the guidance the school should offer in its realization. We are not familiar with any material in this regard written from the standpoint of the Catholic high school. Its presentation, however, would be most appropriate. The Catholic ideal of conduct is for the Stadium as for all other locations in life. In fact, the Stadium, with every situation related to it, is a laboratory ground for growth in the love of neighbor. The present month, with its termination of football schedules, should suggest to principals, athletic directors and coaches the need of evaluating their particular school's participation in football in terms of Christian character. The present month might be a very good time for the director of athletics, be he priest or brother, to investigate current practices and to plan for next year's football season in the light of the same. Certainly, religious education is failing to use an important channel for growth if the athletics' program of the school does not guide youth to fair play and other marks of good sportsmanship. Principals should remember that youth catch the spirit of their director and coach. We know of a lad who is not attending a particular Catholic high school because his father observed the school's director of athletics manifest a type of conduct that was unbecoming, to say the least, in a loser! Without doubt, boys themselves, both players and spectators, could outline a fairly accurate picture of the practices of the school in its participation in athletics, particularly in terms of the virtues of justice and charity. May we recommend this study to principals and athletic directors?

IN EVALUATING THE SCHOOL'S SUCCESS

In an article published last January¹ Walter Crosby Eells discusses a new method of accrediting secondary schools. In his description of an experimental study in which two hundred selected high schools took part, each school was evaluated by seven different methods. Our readers are accustomed to use such criteria as the school's educational program, tests, faculty fitness and equipment. However, they do not give sufficient attention to other criteria used in this study—the judgment of parents, the success of pupils in college, the success of pupils not in college, and the judgments of pupils themselves. This JOURNAL is concerned solely with the religious development of the pupil. The last mentioned criteria have contributions to offer. We have recommended them before, and we would like to do so again, to all those engaged in evaluating the success of Religion classes.

THE NOTRE DAME BUREAU OF INQUIRY

It is not necessary to introduce our readers to the daily *Religious Bulletin* published at the University of Notre Dame. This paper, widely distributed among alumni and friends of the University as well as to the entire student body of that institution, received many inquiries on religious questions. The result has been the establishment of the Notre Dame Bureau of Inquiry. The authorities of Notre Dame, in establishing the Bureau, desire to give people throughout the country a channel through which

¹ "Bases for a New Method of Accrediting Secondary Schools," by Walter Crosby Eells (Co-ordinator, Co-operative Study of Secondary School Standards), *Educational Record*, Vol. 19, Supplement Number 11, January, 1938, 114-42.

they may procure answers to religious and moral problems. The Bureau operates under Rev. Charles Miltner, C.S.C., head of the Department of Graduate Apologetics. Graduate students of this department act as assistants to Father Miltner. The students who volunteer their aid to the bureau are most enthusiastic. The majority of them are graduate students in apologetics and are consequently well fitted for the work they do. They receive no reimbursement whatsoever yet they are eager, conscientious and careful. All the expenses of the Bureau, postage, etc., are borne by the University. Questions submitted embrace the Church and politics, the Church and economics, birth control, marriage problems, how to regain faith, etc. They come from all over the country and many are submitted by non-Catholics and fallen-away Catholics. Anyone who sends an inquiry to the Bureau receives a personal letter in reply.

THE MAKING OF TEACHERS FOR CATHOLIC SCHOOLS

Search out the most learned man in the land and put him in the primary classrooms. If he has never learned how to teach, he will be utterly helpless. The wider the gap between the maturity of the teacher and the immaturity of the learner, the greater the pedagogical skill that is required.

From a Commencement Address of Rev. George Johnson, at Sisters College of Cleveland, June 14. *The Catholic Educational Review*, Vol. XXXVI, No. 8, (October, 1938), p. 465.

A CATHOLIC BIBLICAL QUARTERLY

REVEREND WILLIAM L. NEWTON

The Catholic University of America

Washington, D. C.

EDITOR'S NOTE: Beginning with the January, 1938 issue this JOURNAL began the publication of monthly articles for the teacher of the Bible. This series of articles will be continued with the January, 1939 number of the JOURNAL. It is possible that some of our readers are not familiar with the Catholic Biblical Association of America, mentioned by Father Newton in the present article. The headquarters of the Association are at the Catholic University of America. The association has four groups of membership: active, associate, life and patron. The active membership is made up of persons properly qualified in Scripture studies and of those seeking such qualifications. Schools or other groups may be enrolled as associate members, life members or patrons. The fee for an associate membership is \$5.00; life membership, \$100.00 to \$250.00; and patron membership, \$250.00 or more. All members are entitled to periodical publications of the Association.

It will be of interest to the readers of the JOURNAL, and especially to those who follow this column, to learn that, beginning next January, there will be available a Quarterly devoted entirely to the Sacred Scriptures. It is to appear as the official organ of the Catholic Biblical Association and is destined to serve the purposes of that group.

The decision to issue such a periodical was greeted by the members of the Association with some enthusiasm. This spirit is justified by the fact that, notwithstanding the myriad publications already on the market, there is none thus dedicated to the Bible, at least for Catholics. There is not merely this room for a biblical journal, there is actually need of one. The scripture scholar is no exception to the rule that an author requires a reading public if he is to function. In this country we are endowed with really an unusual number of such scholars, men who either by special training or by long experience may be considered experts in the biblical sciences. And still in spite of this equipment, on the subject of the Bible we have been peculiarly inarticulate. And if this charge be just, the reason for it is not diffi-

cult to find; for the publisher generally requests that a manuscript be of the "bread and butter" type, so popular as to discourage the scholar who has not devoted his time to the art of being interesting. Even the occasional magazine article must conform to this requirement, and then is not too much in demand.

If such a periodical were to do nothing more than bring to light this obscured fund of learning, it would serve a great purpose. For while we are thus almost mute, there is current in this country a literature on the Bible which does more harm than good, and gives the impression that apart from the secular and sectarian institutions of learning there is no scriptural scholarship. In this way the Quarterly will become a practical response to the frequent question, "Why do our Catholic scripturists not produce material we can use?"

This suggests another reason why the Quarterly should be welcomed. It is to serve not only as a vehicle for the scholar, it will also meet the needs and the desires of those who are earnestly interested in a better knowledge of the divine Message. There are a great number of catechists, to mention but one category, who would like to have something more than a superficial knowledge of the Bible. The rare article is not enough to satisfy this demand, and books are not always available. The Catholic Biblical Quarterly, written by men who know their field well, can provide just what is wanted in this connection; and while it offers information it can lead on to further interest in the most fundamental of all Catholic subjects.

This practical outlook has been strongly urged upon the editors to whom the management of the Quarterly has been entrusted. There is of course a danger, especially in the biblical field, of such a publication becoming so technical that it might be of interest only to the expert. There might be some reason for keeping this Quarterly on such a scholarly and scientific level. But other reasons, more in keeping with the actual aims of the Association, urge that it be made to serve the wide and worthy group who cherish some devotion for the Sacred Scriptures. It would not be correct to say,

however, that this is to be a popular journal, in the sense that it will seek only to interest. Produced by men of learning, it must have first of all the ambition to instruct; but even instruction can be made palatable.

While this must be considered as an announcement important to all who have professional or personal inclinations towards the Scriptures, it should be observed that the Quarterly is the official organ of an Association, and hence will be available only for the members of this organization. Still, to acquire such membership one need only have sufficient interest in the subject and make application for admittance. This might at first appear to limit the good that might be done through such a periodical. But it is held more advisable to provide further help for those already attracted to the subject than to undertake an initial creation of such an acquaintance.

Those who do join the Association will have the assurance of benefit from this Biblical Quarterly, and further the pleasure of knowing that they are supporting, and even participating in the other activities of the Association. These activities are worthy of consideration. At present the Association is engaged with a new translation of the Bible in English, a work that has been termed "the greatest intellectual effort in the Church in America since the *Catholic Encyclopedia*." It is certainly a work that can be properly estimated by anyone acquainted with our current English text. In addition, the Association is preparing a one-volume commentary on the New Testament, and a commentary on the Old Testament that will appear in two or three volumes. It is also hoped that out of this work will grow a series of commentaries arranged for schools, and a more profound and scientific series for the professional scripturist.

When we reflect on the existing need of this literary activity, and view it in the light of our previous apparent neglect, the reason for a Biblical Quarterly, and the purpose in keeping it the organ of an Association, will at once be appreciated. This, as all other literary effort, will depend on the readers. We know that for biblical literature such readers exist in worthy numbers, and we are confident that

the excellence of the work will bring these into evidence. We are sanguine because the prospect of failure in this regard is particularly unpleasant to reflect upon. The early demise of this Quarterly, or the frustration of it, would mean not only its disappearance from circulation, but would bring with it a sense of discouragement that must be reflected in all the work of the Association. Not only will the aims of the Association have been missed in this way, but the Association itself will face a crisis bound to darken the hope, now running high, of restoring the Bible to its merited place in Catholic literature.

ART THE HANDMAID OF RELIGION ENRICHES THE TEACHING OF CHRISTIAN DOCTRINE

In many instances the parochial school is too poor to engage an art teacher. The poor little ones consequently are deprived of the bliss accompanying the achievement of lovely projects in connection with their lessons because their teacher has not the courage to acquire the elements of Art Education. We are not here to argue in favor of Art Methods on the program of every teacher training institution; we can only plead with every teacher to make an honest effort in the attempt to acquire sufficient skill (which need not be great) to foster in her pupils an understanding of the beauties of their religion. She may lead them to study and recognize the great religions and secular masterpieces and to realize that the most beautiful things in art have a spiritual inspiration. By teaching children the beauty of the external side of religion they cannot avoid becoming more deeply interested in the spiritual beauty of it. great religious and secular masterpieces and to realize that the most

Sister Mary Adelaide, C.P.P.S., at the Teachers' Institute held during the Catechetical Congress in Hartford, October 2-4, 1938.

WHY TEACH THE SAINTS?

ALOYSIUS CROFT

Bruce Publishing Company
Milwaukee, Wisconsin

EDITOR'S NOTE: This is the first of a series of three papers presented by Mr. Croft at the Teachers' Institute of the Catechetical Congress, held last October in Hartford. Mr. Croft is the author of *Twenty-one Saints*, reviewed enthusiastically in the March, 1938 issue of the JOURNAL OF RELIGIOUS INSTRUCTION. Mr. Croft's treatment of "What to Teach About the Saints" and "How to Teach the Saints" will appear in the January and February issues of this magazine.

To me it seems somewhat strange that those who arranged the program for this convention should have invited me, who am not a teacher, to speak to you who are teachers and experienced ones, on Teaching the Saints. Perhaps they had some idea that I might be able to bring a fresh viewpoint to this matter, or they may have had other things in mind. However that may be, please bear in mind that I am not a teacher, and do not be surprised if I speak your language awkwardly or if things which are perfectly obvious to you strike me as being worthy of note.

I would ask you, too, to bear with a little theory that may seem platitudinous to you, but which to me appears necessary for a proper basis of my subject. Before we can talk of teaching the saints, it is necessary that we view clearly the purpose of teaching religion at all. For if the end of the religion class is simply to fill the minds of the pupils with doctrine, then we can do nicely without the saints except for a mention in connection with the teaching of the communion of saints. If, however, the purpose of religious training is, as the author of *Training the Adolescent* states, "not merely to acquaint the student with the doctrines of his faith" but "principally to help him mold his

conduct on them"¹ then teaching the saints has a definite place. And clearly enough this is the case. Christianity is not a set of rules to be learned—it is a set of truths to be learned and lived. Now, a man lives with his whole being: body and soul, intellect, emotions, imagination and will all enter into the business of living. A man may be ever so learned in the doctrines of the Church and still be the veriest pagan unless his intellect sees these doctrines as good and his will elects to adapt them as the basis of life. "Cold intellectual convictions are not very dynamic forces."² The Church has recognized this fact and in her liturgy has provided that all man's faculties are called into play. Mind and heart, emotions and imagination, eye and ear, are all engaged. It is only reasonable, then, for the teacher of religion to call into play all the faculties of his students, and to my mind nothing is more apt for arousing the emotion and the imagination than the lives of the saints properly presented.

There is another general truth which must be taken into consideration. Too many Catholics, and by force of circumstances this would seem to be particularly true of those who have no more than a grade-school religious training, look upon the faith as a purely negative thing. For them it is a code of morals that is everlastingly saying "don't." They are the ones who are willing to do anything so long as it does not necessitate their going to confession. They have no desire to *do*. Virtue, with them, consists in not committing sin. As for actually doing good, that would be a work of supererogation. The teaching of the saints is particularly fine for combatting this viewpoint. For the saints were doers: the saints were dynamic: the saints were "in the fullest sense of the word, originals; that is, they seem to strike out each one of his own line."³ Consider, for example, the three contemporaries and friends, St. Charles Borromeo, St. Philip Neri, and St. Felix of Cantalice. Borromeo was the aristocrat, a reformer who owed his position to one of the very

¹ R. C. McCarthy, *Training the Adolescent*, p. 194. Milwaukee: Bruce Publishing Company.

² *Ibid.*

³ John Bunker, "Genius and Sanctity" in *The Sign*, August 1938, p. 52.

abuses which he was seeking to reform, hard and even ruthless in his methods, efficient and impatient of the least disorder. Philip Neri was learned and accomplished, but pleasant and good natured, friend and companion of unruly crowds of boys, confessor to half of Rome, a mild eccentric in some ways, characterizing his friend Borromeo as a "whirlwind." And, finally, there is Felix of Cantalice, a Capuchin, a worker in the gardens and stables and kitchen, ignorant as the world estimates ignorance, yet wise enough to give the great Cardinal Borromeo some very useful pointers on writing a constitution for a religious order, and supremely wise in the characteristic that made him known as Brother Deo Gratias. Individualists of the truest sort, and doers every one! Differing from one another as much as men could differ, they were all great saints and performers of untold good. They would have looked with amazement on the modern Catholic whose ideal is "to stay out of sin."

The virtues of the saints were positive virtues. The purity of Aloysius, for example, was not mere dislike for impurity; it was a positive love for what was clean and honorable. The regularity of John Berchmans was not conformance to the letter of the rule; it was a positive love for that rule as God's will, and for all that the rule stood for. The charity of St. Francis of Assisi was a recognition of the destruction wrought in Christ's mystical body by a lack of charity.

And, yet, a negative outlook is not natural to children. They are in love with action, too much so at times. From rather early, to late adolescence, the child is fond of doing things, and he looks with favor on those who do things which he considers worthwhile. This is just another way of saying that the child is a hero worshipper. Baseball players, movie or stage stars, aviators, soldiers, and of late the doughty men of the F. B. I., the G-men, seem to occupy the thought of youngsters to a great extent. They want to be like their heroes, and will even go so far as to twist their mouths all out of shape in the happy notion that they are making themselves look like their favorite screen comedian. The teacher, of course, ordinarily takes advantage of this tendency, if in no other way than by attempting to set himself or herself

up as an example. Father McCarthy says that "one way of implanting concrete ambitions in the minds of adolescents is by bringing before them worthy ideals from literature and fiction."⁴ But finer than any character of literature, stranger than any scene from fiction are the saints and their lives, and no worthier or more satisfactory set of heroes can be found. Indeed, part of the psychology underlying the canonization of the saints—men and women of every station—is precisely to give people of all conditions of life models on which to base their conduct.

Some of the saints themselves are witness to the wisdom of this. St. Augustine, for example, in the beginning of his conversion read the lives of the saints and wondered why he could not do what others had done. Ignatius Loyola, recovering in his brother's castle from the wound received at Pampeluna, called for a romance and much to his disgust was given the stories of the saints. Yet his disgust soon turned to admiration, and Loyola left his sick bed fired with the resolve to plan his battles henceforth for Christ. The sequel is written in the history of God's heroes.

Yes, the child is a hero worshipper, the child is a romanticist, the child is an idealist. And romance and ideals are not necessarily visionary or illusive. Ideals are the basis of a good life, romance the basis of a happy one. Youth is the time for perfecting the training in ideals. Give the growing boy and girl the saints; give them the saints as true heroes, as men and women full of life and the love of life, show them the romance, the divine romance of holy lives, and the children will respond.

One other of the child's tendencies can be satisfied in teaching the saints. The child is naturally a social being; he does not like to stand alone in any activity. Can you impress upon him the fact that the saints are his elder brothers and sisters? Can you fire him with the vision of Peter, and Martin, and Loyola, and John, looking to him to carry on the battle they waged so well? Can you inspire him with a desire to join the glorious company of men and

⁴ R. C. McCarthy, *Op. Cit.*, p. 158.

women who have followed the bloody footsteps of Christ the Leader? You can do this! You can make the child proud of his heritage, proud to belong to the household of the same faith as the saints. And because members of the same family are expected to resemble one another, you can inspire him to make himself like the saints. Idealistic? Not at all. It can be done because it has been done, but to do it you must teach the saints as they were.

These truths, then, the necessity for affecting the will as well as the intellect in religious training, the need for positive religion, the natural tendency of the child to hero worship, and his innate desire to be one of a group are the natural background for teaching the saints.

Let us look at the saints themselves. I doubt whether any group of people in all history has suffered more from the devotion of friends than these same fine people, the saints. They have been written up and written down, they have been painted and sculpted, and each writer and painter and sculptor has taken from them a few more of their natural features until they remain just stained glass or marble. They have had their humanity so squeezed out of them that for most persons today, and for most children certainly, they are scarcely understandable. Now, whatever value there may once have been in such a presentation has long since been lost. God forbid that we should have anything like a "debunking" of the saints, but God forbid too that their splendid humanity be hidden forever from view. Certainly there is no value for children in these caricatures of sanctity. We are teaching the saints to children as models, not as objects of wonder. Father McCarthy again puts the case clearly when he says: "When reference is made only to the marvelous in their lives, to their extraordinary austerities, or to their marvelous performances, they cease to fire the heart of youth with a desire to emulate them. He may have an awesome admiration for them, but he feels neither the ability nor the longing to follow their example."² Naturally enough! One might admire Michel-

² *Op. Cit.*, p. 159.

angelo's "Moses," but one would hardly wish to be that famous a statue.

Now let's be clear on this. There are saints who, so far as is known, never worked a miracle during their lifetime. St. Thomas More is one of them; Sts. Perpetua and Felicitas, on the distaff side, are others. There are probably saints who did not wear hairshirts or scourge themselves, I do not know. On the other hand, there are saints, like the Curé of Ars whose lives seem to be a procession of miracles, and certainly there are no saints who did not perform extraordinary penances of some kind. But evidently miracles, at least, are not necessary adjuncts to sanctity, and to give the impression that they are is bad history and bad theology. God's reward of virtue is essentially His friendship, sanctifying grace, which is an interior thing. And to leave with the child the idea that sanctity must be recognizable by miracles is bad psychology and may discourage him in his attempt to carry out the command of Christ: "Be ye therefore perfect as your Father in Heaven is perfect."

As for the matter of extraordinary austerities and mortification which are apt to terrify the child, what are we to do? Clearly, it would not be right to overlook them or to imply in any way that they are superfluous. Christ Himself has said all there is to say on this subject: "Unless you do penance you shall all likewise perish." But let us understand the spirit in which the saints mortified themselves. In that spirit there was no Manichæan hatred of the body as something evil. The saints did not despise the body, they loved it and because they loved it they chastised it. The body for them was God-made and sacred. It was the temple of the Holy Spirit, the companion, so to speak, of the soul, and as such destined to enjoy with the soul everlasting happiness. But the body has a tendency to distract the soul from the main business of life, and for this reason has to be kept in its proper place. The saints saw no virtue in self torture for the sake of torture. Sanctity does not reside in a hairshirt or a scourge. The saint "knows clearly that the instruments he uses are merely instruments, means

to an end and valuable only because of the end."⁶ What is it that St. Paul says: "If I should deliver my body to be burned and have not charity, it profiteth me nothing."⁷ No, austerity and mortification alone are not sanctity. They are a means to an end and not the end itself. The basis of sanctity is love of God; the specific tool of sanctity is the will. St. Augustine says "Love God and do what you will," because love is in the will: St. Thomas Aquinas, when asked how to become a saint, answered in two words: "Will it."

But mortification there must be, and the child must be given to understand this. Mortification is a strengthener of the will because it is a curb on all those disordered tendencies of body and soul that would draw the will from good. It is, no less, a satisfaction for sin. But for a child, mortification must be suitable. To curb his temper; to study cheerfully when he would rather be playing; to bear pain patiently; to help others, particularly those he does not like; to give up an occasional piece of candy or a show, who can say that these things, done for love of God, have not as much merit before God as the greater penances of stronger bodies and more mature souls. To insinuate that the child should duplicate the penances of the saints would be nothing short of wicked spiritually and psychologically, and the same may be said of any insinuation that lesser mortifications are paltry in the sight of God.

Teach the children that the saints mortified themselves, by all means, but teach this fact as it should be taught, was a reasonable procedure in view of attendant facts. Remind them that the commandments of God apply even to God's own service, and that bodily penance must be prudently regulated by the fifth commandment and by the duties of one's state in life. I have often wondered what St. Ignatius Loyola would have said to the superiors of St. John Berchmans for allowing that young saint to undertake mortifications which were clearly beyond his physical strength. The child is not unreasonable and will understand these things.

⁶ John Bunker, *Op. Cit.*, p. 53.

⁷ 1 Cor. 13: 3.

If the child realizes that the saints believed that their sole purpose on earth was to know, love, and serve God, and thus to fit themselves for eternal happiness with Him in heaven, he will see that all that tends away from this knowledge and love and service must be done away with. Union with God is the end, all else is means.

To sum up this question of the miraculous and mortification in the lives of the saints: where *reputable biographers have shown these things to be facts*, neither neglect them nor overemphasize them. Treat them as a matter of course. Take the austerities as a natural result of the saints' conviction that all things must be brought to God; that the body, insofar as it hinders our service of God, must be brought under subjection. Teach this, not as something strange in the saints, but as it is in truth a practical, necessary point for every Christian, young and old. As for miracles, they may be shown as a wonderful recognition by God of the saint's striving for perfection. They should not be looked upon as essentials of sanctity and ought not to be overemphasized.

With these two points, very bothersome to those who are teaching or writing of the saints for children, disposed of, we will go on to brief consideration of what sanctity is and what a saint is. Naturally what I say on this point may not agree with any recognized theological definitions, nor is it necessary that it do so. But we can arrive at a workable idea without going into every angle and without becoming too technical. Father Cooper⁸ has defined sanctity clearly and simply as "the love of God and neighbor practised with heroic fidelity, self-sacrifice, and unselfishness." That is the definition of the sanctity which the Church recognizes by canonization.

The marks of sanctity are, among others, humility, cheerfulness, and generosity. Humility may be taken as the most important of these—the *sine qua non*. St. Philip Neri, at least, thought so, for when he was sent to a certain convent in Rome to investigate reports of sanctity in one

⁸ John M. Cooper, *Religious Outlines for Colleges—III*, p. 177. Washington, D.C.: The Catholic Education Press.

of the nuns, he ordered the reputed saint to pull off his muddy boots. The nun shrank back, and Philip took his leave forthwith, to report to the pope that the rumors were false, for the nun lacked humility and where there was no humility there could be no sanctity.

Cheerfulness is or should be the mark of every Christian soul. It is only a system of predestinarianism that finds cause for gloom in the Christian evangel. Certainly, a Church that exclaims "O Felix Culpa"—"O happy fault that gave us such and so great a Savior," is no teacher of sadness. And generosity follows from love. Love is diffusive of self—it spreads itself to others.

A saint, then, is one who has practised virtue to a heroic degree—that is one who has been willing to suffer, to undergo pain, and to do what is disagreeable, for the good. He is distinguished by his humility, his cheerfulness in trials, and his generosity. Because of circumstances of time, or place, or condition, or temperament, not all saints have traveled the same path. St. Mary of Egypt, for example, is greatly different from John Bosco; and the cheerful Poverello seems to have little in common with the more or less saturnine Gonzaga or the sharp Jerome. But underneath such superficial differences there is the same all-inspiring love of God, a love which burned away all that was incompatible with it, without destroying any essential human elements. The saints retained their own individualities, their natural tastes and temperaments and leanings. They retained particularly their common sense and sense of humor. They were, many of them, men and women of unusual energy and initiative, some of them far ahead of their times; they were all persons of thought and not a few of them men and women of action. For remember, not all the saints were contemplatives. I know that there has been a long theological controversy over the respective merits of the contemplative and active life, but the fact seems to be that a majority of canonized saints are persons who united the two forms in their lives.

In teaching the saints, then, whether you are teaching them to the primary grades or to those in the last years of

high school, the prime necessity is for the truth. Get down to the basic idea of the saint, love of God and neighbor. Forget those things which, if true are not essential and which in many cases are pure distortion. Naturally a great body of legend has grown up about the figures of the saints, just as it has about national figures and other famous personages. Too often this accretion has spoiled the saints for modern Christians. Times do change, and perhaps unfortunately, we change with them. Much that might have seemed impressive a generation or two ago is matter of fact and even absurd to us today.

The lives of the saints should be taught as an auxiliary to religious instruction, because they can be made to serve the natural tendencies of the child, and because they present examples of Christianity in practice. But man, even man in miniature, is more interested in man than in anything else. He will be inclined to follow those who are presented to him as appealing, practical examples: he likes, paradoxically enough, to be able to pick flaws even in his heroes, small flaws of course, such flaws as demonstrate that his heroes are not above the common estate of man. For this reason we will devote tomorrow's hour to a discussion of the human nature of the saints.

SCHOOL-YEAR RELIGIOUS PROGRAM OF THE DIOCESE OF BROOKLYN

Rev. Francis X. Fitzgibbon, "School-Year Religious Program any suggestion or demand on the part of the Diocesan Office, our moderators realized the necessity of these classes, and through their efforts in many places 15,014 public high-school students were under weekly instruction in the Confraternity classes conducted especially for them.

Rev. Francis X. Fitzgibbon, "School-Year Religious Program of the Diocese of Brooklyn," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 136.

Religion In the Elementary School

A DEMONSTRATION IN RELIGION

THE THREE WISE MEN

SISTER M. DOLORES, O.S.B.

St. Scholastica's Academy

Chicago, Illinois

EDITOR'S NOTE: This demonstration was given December 18, 1937, in the Little Theatre, De Paul University. The unit activity procedure was used, including exploration, presentation, guidance in character, assimilation, organization, recitation and dramatization. The demonstration is based on Unit Thirteen of *Book One, Jesus the Christ Child*, in the De Paul Course in Religion, prepared by Sister Dolores and Reverend A. P. Schorsch, C.M., of De Paul University. The material in small type in the outline is taken from the author's texts, the *Guide Book* and *Work Book* for Grade One.

CLASSROOM METHOD OF THE DE PAUL COURSE IN RELIGION*

A. PREPARATION OF NEW UNIT

I. GENERAL ORIENTATION: Periodically examine the
Time Chart

II. UNIT PREPARATION:

1. Unit Material in the Guidebook

a. Master the unit-content

* Although this outline of the unit-teaching procedure is fitted to Unit XIII, "The Three Wise Men," of *Book One, Jesus the Christ Child*, it applies, in its general nature, to any unit of the De Paul Course in Religion, but more particularly to any unit of the primary grades. It shows clearly the method of leading the pupils to understand, appreciate, and practice their faith. Rev. Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B., *Guidebook and Workbook One, Jesus the Christ Child*. Chicago: Archdiocese of Chicago School Board, 755 N. State Street, 1935.

- b. Study guidesheet for character formation
 - (1) Prepare the transition from unit-content to unit-practice
 - (2) Print the practice
 - c. Read the list of words and phrases
 - d. Examine the poems, selecting one or more for reading or learning
 - e. See the sacred songs to be learned or reviewed
 - f. Read the teaching notes or helps
 - g. Select picture or pictures from those listed in Guidebook
2. Unit Material in Workbook
 - a. Note the type of activities
 - b. Make flash cards, if not already made
 - c. Arrange flash cards to correspond with unit
 - d. Note quotations to be memorized
 - e. Find connection of poem with unit
 3. Unit Material on Blackboard
 - a. Unit title: Unit XIII, The Three Wise Men
 - b. Key words in logical sequence:

Wise	led	Herod	gifts
Star	Jerusalem	offered	way
 - c. Quotation from the Scriptures
 - d. Practice for the week

III. OPENING OF CLASS: Prayer, the "Our Father"

B. TEACHING CYCLE

I. EXPLORATION

1. Objectives

- a. To ascertain how much the pupils know about the unit, "The Three Wise Men"
- b. To make the necessary transfer from preceding to present unit

- c. To bring about an interest in the unit-content

2. Technique: Question-answer

How did God tell the shepherds about Jesus their Savior? Were the shepherds rich? Were they Americans? Did God tell other peoples about Jesus? Who were they? Were these Wise Men also poor? (The teacher should emphasize the fact that God revealed the redeemer first to the Jews and to the poor. Later, He revealed the Redeemer to other peoples and to the rich. God wished to show that His Son Jesus was the Savior of all men, of the rich and the poor, of the Jews and the Gentiles.)

II. PRESENTATION

1. Technique

- a. Tell unit without the use of the Teacher's Guidebook
- b. Attend to pupils and keep their attention
- c. Indicate key words and phrases on the blackboard

PRESENTATION

Over a year after the birth of Jesus, three Wise Men came from the East. These Wise Men were not Jews, and they were rich. They were expecting the coming of a great king. This king would teach the world about the true God. He would tell all men what they must do to gain heaven. He would be the Savior of the world. The Wise Men were very holy. They prayed to God that they might see their Savior and King.

God heard their prayer. He sent a star to guide them to Jesus. It was new, large, and beautiful. It was not like other stars. God put it into the hearts of the Wise Men to follow that star. When they did, they found that the star went before them. They followed the star a long time, for they lived far away from Bethlehem. They had to go through a large desert. In a desert hardly anything grows, and it is very hot. Sometimes they rode on camels, and sometimes they walked. Of course, they got tired. The star led the Wise Men across the desert to the city of Jerusalem.

When they came to Jerusalem, the Wise Men could not see the star any more. Then they did not know where to go. They began to ask people in Jerusalem about the Savior. They wanted to know where the Child was, who was born King of the Jews. For, they said, they had seen His star in the East and had come to adore Him. No one could tell them.

At that time there was in Jerusalem a very cruel king named Herod. Herod heard the questions that the Wise Men were asking. He called together the learned men among the Jews. He asked them where the King of the Jews would be born. They answered that He would be born in Bethlehem.

So then Herod secretly called the Wise Men. He asked them at what time they first saw the star. Herod told them to go to Bethlehem and look for the Child with great care. "When you have found Him," said Herod, "come, tell me and I, too, will adore Him."¹

¹ Mt. ii, 8.

The Wise Men then left the city. And what do you think they saw? There was the star again. They were very happy to see the star. The star went before them until they came to Bethlehem. It led them to the house where Jesus was with Mary and Joseph. The Wise Men went into the house and found the Child in Mary's arms.

Of course, they were very glad and very happy. They were looking for the Child who was born King of the Jews. They found Him in a simple house, with a poor but wonderful mother and a poor but holy foster father. There were no servants, no silks, no pearls, no gold; yet these Wise Men were not surprised. They were willing to have this Child as their Savior and King. So they knelt down and adored Him. To show that they loved Him and were willing to obey Him, they offered the Child Jesus presents from their treasures. They gave Him gold, frankincense, and myrrh.

The Wise Men remembered that King Herod asked them to come back to tell him about the Child King. They were getting ready to go back to Herod. But during their sleep God told them not to go back to Herod. So they returned by another way to their own country.

2. Presentation Test

a. Objectives

- (1) To test understanding and to work the unit over for better understanding
- (2) To test attention and to train in listening attentively

b. Technique

(1) Oral use of assimilation questions with aid of Guidebook

1. Who came from the East over a year after the birth of Jesus?
2. Whose coming were these Wise Men expecting?
3. For what did they ask God?
4. In what way did God hear their prayer?
5. How did the star guide them?
6. How did the Wise Men go through the desert?
7. What happened when they came to Jerusalem?
8. What did they ask the people in Jerusalem?
9. What cruel king was in Jerusalem at that time?
10. Who told Herod where the King of the Jews would be born?
11. Where did Herod tell these Wise Men to go?
12. Why did Herod want them to come back to him?
13. What did the Wise Men see when they left Jerusalem?
14. Where did the star lead them?
15. Whom were they willing to have as their Savior and King?
16. How did they show that they wanted Jesus as their Savior and King?
17. What did they give Jesus to show their love?
18. Why did not the Wise Men go back to Herod?

(2) Picture study

(a Re-working of the unit through use of pictures

(b) Developing appreciation of
form and color used in picture

Adoration of the Magi; Ghirlandajo; Durer; Botticelli; Bazzi

Adoration of the Kings: Fabriano.

The Magi on the Way to Bethlehem; Portals

Worship of the Wise Men: Hofmann

3. Introduction of Guidesheet to Character Formation

- a. Transition to character formation and supernatural motivation: The Wise Men offered gifts to Jesus
- b. Accepting responses: What I can give to Jesus
- c. Accepting as objectives of the week the practice and an individual resolution in harmony with it

Motive:

The Wise Men offered gifts to Jesus.

Responses:

1. As a gift to Jesus, I will be kind and helpful to others.
2. I will not feel glad when someone is punished.
3. When someone hurts me, I will try not to get even with him.
4. This week I will try to do little kind acts even when I do not feel like doing them.
5. This week I will (let each child choose the particular virtuous act he wishes to practice).

Practice:

Being kind.

III. ASSIMILATION

1. Duration: Usually three days; sometimes less, sometimes more
2. Objective: Tell unit as a whole
3. Method: Pupil-activity under teacher guidance
 - a. Blackboard work—Pupils complete sentences begun by teacher
 - (1) Finding the correct words
 - (2) Numbering words in proper sequence

b. Use of flash cards

Bethlehem	Savior	Jerusalem	happy	surprised
Wise Men	star	Herod	King	gifts

(1) Recognition

(2) Use in sentence based on unit-content

c. Reading and working activities in the Workbook

(1) Activity 1—Pupil reads sentence-beginning; calls on another for completion

Jesus was born in	Bethlehem	Nazareth
The shepherds saw Him	first	third
God sent a star to the	shepherds	Wise Men
The star led the Wise Men to	Nazareth	Jerusalem
They went to find the new	King	temple
Herod said, "Go to"	Bethlehem	Jerusalem
The Wise Men found Jesus with	Elizabeth	Mary
They offered gifts to	Joseph	Jesus

(2) Activity 2—Reading of activity in completed form without preparatory blackboard work. Group activity

Read each sentence-beginning. In the column at the right find the phrase which completes the sentence. Draw a line connecting this phrase with the sentence-beginning. When you have finished, read the whole story.

Jesus was born	to Jerusalem.
The shepherds	the new King.
A new star led the Wise Men	in Bethlehem.
They went to find	saw Jesus first.
At Jerusalem the star	to Bethlehem."
Herod said, "Go	to Jesus.
The Wise Men found Jesus	went away.
They offered gifts	with Mary.
The Wise Men did not go	them to go.
God did not want	the Savior.
Herod did not love	a new way.
The Wise Men went home	to see Herod.

(3) Study of picture

d. Learning of quotations

QUOTATIONS—Learn by heart: "Where is He that is born King of the Jews?"

"For we have seen His star in the East, and are come to adore Him."

"And falling down, they adored Him."

e. Discussion and memorization of poem

THE WISE MEN

The Wise Men of the East had learned
That now the time was near
When Christ, the Lord of all mankind,
Our Savior, would appear.
So, taking gifts of gold and myrrh,
And frankincense as well,
They left their homes to seek the place
Wherein the king might dwell.

—Grace Keon

f. Introduction of hymn

IV. ORGANIZATION

1. Duration: Beginning at least on the third day of the teaching cycle and going along with the assimilation
2. Method: Question and response
 - a. Forming outline through topic questions
 - b. Printing or writing of suggested sentences on blackboard
 - c. Developing outline from topic sentences on blackboard

V. RECITATION

1. Objectives
 - a. Clearness and quickness of thinking
 - b. Training in speaking
 - (1) Confidence and ease before an audience
 - (1) Bodily poise
 - (3) Clear enunciation and proper emphasis
 - (4) Ability to talk at length in logical sequence
2. Method
 - a. Pupils tell unit
 - (1) Group recitation
 - (2) Individual recitation
 - b. Pupils are aided in telling the unit
 - (1) Through outline

- (2) Through questions by the teacher
- 3. Supplementary Recitation Activities
 - a. Dramatization of correlated units*
 - (1) Annunciation
 - (2) Visitation
 - (3) Angels and the Shepherds
 - b. Singing of correlated sacred songs
 - c. Reading of class charts on the angels and the shepherds

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* Such dramatization is an effective way of bringing about memorization and increased understanding of quotations.

High School Religion

THE LIFE OF CHRIST IN HIGH SCHOOL

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EDITOR'S NOTE: This paper was written at the request of the JOURNAL OF RELIGIOUS INSTRUCTION.

If one were to question individual teachers of religion in our high schools on the advisability of offering a course in the life of Christ he undoubtedly would receive an affirmative answer. In theory nearly all would agree. Actually, however, not much has been done in the matter. Usually the Creed is studied with a view to imparting some knowledge of Christ. But the Creed was originally drawn up as a defense against heretics. It is a formulary of faith. Here and there an individual school has sought to spend a proportionate amount of time on "the firstborn among many brethren,"¹ but, for the most part, religion courses have excluded the life of Christ, which should be the corner stone.² Even when courses include a "Life" they sometimes do no more than cover one of the Gospels or concentrate on the Epistles and Gospels of the Sunday. The purpose of the present article is to show that there should be a full year devoted solely to the life of Christ, not only because students desire

¹ Romans, 8:29.

² Cf. Sr. Frances Therese, "Religion Texts in Catholic High Schools," *Journal of Religious Instruction*, June, 1934, p. 956; Sr. Antonina Quinn, *Religious Instruction in the Catholic High School*, Catholic University, 1930, pp. 19-20.

and have a right to such a course but also because it fulfills a pressing need.

Perhaps the practice of patterning religion texts on theological courses accounts for the failure to devise courses built around our Lord. Most priests passed through school and seminary without a course in the "Life" as such and they tended to perpetuate their own training. They were accustomed to theological treatises, such as *De Verbo Incarnato*, and they continued to emphasize definitions concerning the Person, Jesus Christ. Even scriptural courses were either *Introductions* or devoted to exegetical analysis, and thus there was little connected reading of the Gospels, from the point of view of obtaining a living picture of the Nazarene. Our custom of emphasizing *Apologetics* developed the attitude of defense of the Church or of Christ, and thereby it often resulted that personal familiarity with His qualities was secondary to the defense of His divinity. Definitions were known but there was less of an intimacy with Him who was "in habit found as a Man."³ Christ was studied,⁴ and indeed loved, but the book in which He was studied lacked the living figure and personal note of *The Book* which teaches us to "put on Christ."⁴

Up to recent years most of the high school religion courses were planned from the top down. Small consideration was given to the student-mind in itself. The authors knew theology but not students. In the *Christian Brothers Series* or in *Deharbe* there was much solid matter, but both contained too many abstractions and no adjustment to the students of our day or to the conditions in America. On the other hand, not everything which is proposed today as a substitute is entirely commendable. The interests of students should be taken into account but not as the sole determinants of the content of a religion text. And the shift from the older texts to the newer which aim to meet the pressing social problems, such as Father Campion outlines in his books, is accompanied with many difficulties.

There is a general feeling that the content of a religion

³ Philippians, 2: 7.

⁴ Romans, 13:14.

course is set for all of us and that there should be no deviation from that which has been handed down. The revealed deposit of faith must of course be taught. We are not free to add or to subtract according to individual whim. Nevertheless there have been changes. The omission of the *Our Father* from the older text books is a case in point, and a sad one. In the earlier centuries and in the Middle Ages the *Psalter* was much better known and appreciated than it is today. Modern text books, up to a dozen years ago, tended to be intellectualistic, while in the earlier Middle Ages the affective side or personal appreciation was in the ascendancy.

Without changing or neglecting essential truths one may seek to meet modern needs. They who refer disparagingly to any effort to modify customary practices are often unaware of historical truth or of conditions at their front door. St. Peter Canisius had to meet a new situation when he wrote his catechism. The wise householder "bringeth forth out of his treasures new things and old."⁵ Hence, one of the important questions confronting religion teachers today is to decide whether or not a more intimate knowledge of Christ would meet a need of our high school students as well. A religion course either in high school or college which omits a two semester treatment of Christ is apt to leave students with only a definitional notion of the God-Man. He may as a result be only abstractly real to them and not affectionately real. "Other foundation no man can lay, but that which is laid; which is Christ Jesus."⁶ If students know words about Christ but do not truly love Him, what is the reason? If psychology has made us more conscious of the special needs of adolescents, why should we not use this knowledge in teaching religion? If adverse conditions in the world today might be partially conquered through a re-arrangement in the presentation of religious truth, does not God expect us to make that adjustment?

It would seem obligatory upon those who decide on religion courses first to settle their aim. The aim should be such that all students feel that they may achieve it. It should be

⁵ St. Matthew, 13:52.

⁶ I Corinthians, 3:11.

applicable to all. We hear frequently that students should be leaders and that they should be able to defend those religion. Such "leading" is a good thing in itself, but those who use the term normally imply a high degree of intelligence on the part of the student. Since God does not equip all students with keen intellects, such a goal cannot be set for everyone. And likewise with "defense." The first requisite is appreciation. Is not the living of one's religion the best defense? The leadership of good example is open to all. Naturally, the mentally gifted should be held accountable for their gifts, and should be trained to lead.

We may not with impunity neglect the aim which God Himself has set down for us, namely, the fulfillment of His will. That which is the object of living necessarily assumes importance in the religion course. He who strives to do in all things the will of God has been successfully taught. And the will of God is that we love God and our neighbor. To love is the sum total of religion, and hence provision must be made in the course for the inculcation of this outlook on life.

Another way of stating this goal is to define religion as a virtue, a habit to be acquired. It is an attitude and a practice that is to be developed in the student. The definitional and divisional outlook on religion is good in itself but it has often degenerated into a legalistic and cold or mechanical systematization of facts. Christ said very little about "knowing" in the way of definitions and divisions, but He left no doubt about the necessity of love, which is a matter of the will. If a student passes through a religion course, no matter how successfully from the point of view of marks, and does not love, something is wrong. The teacher may have lost sight of the fact that loving is more important than knowing. True, we must know in order to love, but we may know many facts concerning Christ without loving Him. He who loves is religious.

Anyone who has taught religion to the adolescent of today knows the obstacles in the path. Not only is the task difficult in itself but conditions under which we teach freeze out the thought of God. A recent article referred to

the fact that in Belgium children were known to lose their faith within three months after leaving school. Sinister forces are at work among the young. The efforts of the Communists in regard to the young are now well known. And not long ago I discovered that one of my freshman students who had a very sharp mind was convinced that he was nothing more than an animal. From the time that he was in the eighth grade his brother-in-law had been leading him along this degrading path. The animalists delight in spreading their creed.

We have in our religion the specific points which offset the specific dangers of the day. There are fundamentals which many religion teachers pass by because they are not alert to the thoughts and problems running through the minds of the young. It behooves us to observe those thoughts and to teach in a new way certain of the old truths. That is, of course, a heavy demand. It is not my intention to attempt to analyze all of the needs of high school students. I am concerned now with those aspects of the problem which call for a course in the life of Christ.

The adolescent desires love and affection. Oftentimes he fails to find them in the home and in such cases he may go where he feels that he may obtain them. He may, indeed, discover the needed concern in his religion; yet, he may also conclude that God does not care for him. Many a teacher would be surprised if he knew the struggles in loneliness and discouragement of the young. In the high school years this attitude is usually hidden, but it is there nevertheless. They want to be understood. When all is not well in the home they may resort to lying or to trickery. Behind it all is the feeling, right or wrong, that they are not appreciated or understood. In the case of girls, they readily yield to some flatterer who they feel appreciates their charms. This yearning for affection may be readily discerned in orphanages, where children have been known to send post cards to themselves in order that they may be able to boast to others that there is someone who cares for them. Wise parents know how to meet this longing but not all parents are wise.

This same trait may be expressed in another manner. There is a fundamental, human desire for prestige, for status, for significance. In the common language of the street this is called "rating." One hears the remark that so and so "rates," which means that he is prominent, that others take notice of him. Schools have devised personality rating scales. The radio as well as printed page is continually dinning into the ears of the girls that a slim figure, a school-girl complexion, or a certain mode of dress is a guarantee of success or popularity. Much has been written about the moths that singe themselves around Hollywood. The athletic sweater or letter assures the boy that he "rates." Much sadness and waste of money have resulted from the unwritten law that every boy and girl should attend college if he or she wants prestige. Perhaps the acceptance of the money standard as a basis for significance, and the philosophy of "things"⁷ have wrecked more lives than any other single, false standard. Communism appeals because it promises significance to those who are not successful under capitalism. Too seldom do we realize how these false schemes of value corrode the human individual and destroy what religion teaches. Religion does supply to man the true satisfaction for his cravings. But the truth is constantly competing against error, and we are not always aware of the dreadful pressure on the young of these deceptive scales of values.

The adolescent needs and has a right to a pattern of virtue. It is trite to say that the young are hero worshippers. Fortunate are they who are not disappointed in their heroes. Normally this need is supplied by parents. Recently a boy of ten said: "Dad, I think you are swell." If the child often conceives of God as a "big parent," this anthropomorphic concept is gradually dropped in adolescence,⁸ but even there the need remains for someone who is a personification of religion or of a virtue. A theoretical discussion of truth does not satisfy the nature of the young. A parallel is seen

⁷ S. Strauss, "Things Are in the Saddle," *Atlantic Monthly*, Nov. 1924, 577-588.

⁸ U. Nagle, *An Empirical Study of the Development of Religious Thinking in Boys*, Catholic University, 1934, pp. 15, 91.

in the investigations which show that boys prefer to meet the champion batter rather than to read a book on how to bat; girls want to meet the movie star in person. Teachers who constantly discuss abstract truth or virtue wonder why students meanwhile are often drawing pictures of the teacher. The human mind inclines to flesh and blood and soon tires of theoretical discussion. The story of the living, conquering Christ, however, grips them as do all stories.

Not only does a youth need a pattern but it must be one that challenges him and that arouses his admiration. Thoughtless and impetuous as the adolescent may be, he nevertheless yields to a do or die incentive. He can indeed be broken under hard treatment; he can also soften and degenerate when life is made too easy for him. But if first there is strong attachment of the heart he himself will make sacrifices.⁹ There are of course degrees in this ability to mount up to a challenge, but that fact should not deter us from setting forth the challenge. It was once said that American youths were too soft to stand the rigors of the foreign missions. Maryknoll and the various religious communities have disproved that assertion. The sad part of modern life is that so few are led to an admiration of that which is noble. Saddest of all is the fact that Christ is not known as He should be known. Thomas Jefferson wrote this incident to his grandson: "When I recollect that at fourteen years of age, the whole care and direction of myself was thrown on myself entirely, without a relative or friend qualified to advise or guide me, and recollect the various sorts of bad company with which I associated from time to time, I am astonished I did not turn off with some of them and become as worthless to society as they were. I had the good fortune to become acquainted very early with some characters of very high standing and to feel the incessant wish that I could ever be what they were. Under temptations and difficulties I would ask myself what would Doctor Small, Mr. Wythe, Peyton Randolph do in this situation? What course in it will assure me their approbation? I am certain that this mode of deciding my conduct, tended

⁹ *Ibid.*, 67, 74-75, 80, 87.

more to its correctness than any reasoning powers I possessed. Knowing the even and dignified line they pursued I could never doubt for a moment which of two courses would be in character for them."¹⁰

Following that thought further we realize that in religion the young show a natural leaning toward persons more than to institutions or to abstract truth. When given a free choice, seven or eight adolescents out of ten will prefer to hear or to study about Christ rather than the Church. In an investigation one student remarked: "Have a text book that has more of Jesus Christ in it that would draw people to Him."¹¹ A glance through most of the text books employed will show that the institutional aspect of religion is emphasized. There is not sufficient adaptation to the nature of the student. And it should be unnecessary to remark that where religion is taught around Christ the student will learn that the Church is Christ. What we are considering here is a trait of the minds of the young which should be utilized in teaching religion.

Furthermore, the majority of text books are written by adults who are accustomed to abstract thinking. Authors are usually highly gifted and frequently write in terms that are grasped only by the best students. Thus there is a chasm between the intellectual nature of the book and the calibre of a majority of the students in the high school. The plan of writing books for students of high intelligence cannot be utterly condemned, but such treatises often fail to arouse in the student an ambition to attain Christ's goal of love. There are thousands in our high schools who are not abstract-minded and who do not grasp speculatively presented truths or definitions. They are rather hand-minded, so to speak. And perhaps their numbers reach up to eighty or ninety percent of the average class. They may remain passively attentive during the analysis of such words as *immortality*, *revelation*, *moral law*, *hypostatic union*, *indestructibility*, *mystical body*, and *Immaculate Conception*, but they feel no urge to a deeper love of God and neighbor.

¹⁰ In: *The Living Jefferson*, by James Truslow Adams, Scribner's, 1936, p. 33.

¹¹ Quinn, *op. cit.*, p. 55.

Now, the majority who think thus in terms of pictures or in concrete images have rights in the classroom. They need visualization in teaching. Particularly do they need to see a person working out the principle. Many of them want to love, but they do not know what to "see" when they hear the word *Incarnation*. A college freshman once told me that the Incarnation was Christ coming back to life after they had killed Him. Another college student, whose I.Q. was rather low and who was not able to answer many of the questions of the teacher, came up to his mentor one day after class and, with a pained look on his face, asked if it were necessary to know everything in the book in order to be a real Catholic. He was much relieved to learn that a low I.Q. might exclude him from college but not necessarily from heaven.

On the other hand the superior student frequently is a problem. His mind should be challenged; the intellectual nature of Catholicism should be so presented that it grips his intellect. But he likewise is very human. And perhaps the number of our surprises at the ease with which those who receive high marks in religion fall away from the Church after leaving school, might be lessened if, in school, their hearts had been touched by the thought of loyalty to Christ. We know of course that it is all a matter of cooperation with God's grace, but perhaps the intellectual student needs something added to the intellectual presentation of religion. Theoretically we hope that Christ is the corner stone for all those leaving Catholic schools. Actually we find that both the bright and the dull lack a clear picture of Christ as a Man, a Leader. They accept Him as God; but they do not ask Him to accompany them into the automobile, on the dance floor, or into the office. They stand off from Him. Contrast the actions of Francis of Assisi, who walked gently on the stones because Christ was spoken of as a Rock. The twinkling star as well as the sun recalled to him the Light of the world. If we accustom our better students to weave their affections around this Leader, love may hold them where reason would fail.

We can never be certain that any particular method in

the teaching of religion is the *one* method. The paths to God are numerous; and no one can chart the course in which God's grace will affect this or that individual. Much good work is always being done in the classroom; likewise, students survive many a poor course. We teachers may tell a student to follow this or that way to sanctity, but he may find that the making of the Stations of the Cross works most effectively with him. We may advise the reading of the life of Christ, but he prefers a visit to the Blessed Sacrament. It is fortunate that there is this liberty, and that stainless purity, like stainless steel, may be found in an age that seems decadent. But while the friends of God march with their cross to Him, we are obligated to employ all the means at our disposal to lessen the number who reject the Cross. So rich are the possibilities in a course on the life of Jesus that we ought to attempt to make it function as a lever which will turn a man-centered generation into a God-centered people.

What course will equal in power the life of Christ as an exemplification of how to fulfill the will of God? Text books may discuss the will of God as our duty, but in the Gospel pages one is riveted to Him who kept repeating: "My meat is to do the will of Him who sent Me;"¹² "I seek not My own Will but the will of Him who sent Me,"¹³ "I came down from heaven not to do my own will but the will of Him who sent Me;"¹⁴ "I do always the things that please Him;"¹⁵ "Father, if Thou wilt, remove this chalice from Me, but yet, not My will but Thine be done."¹⁶ What theoretical discussion of the duty of love of God and neighbor can surpass the impression that one derives from seeing this Man in action? In the one case, students hear about the will of God and the love of God; in the other, they see concrete pictures. There is a difference.

Religion books explain God's nature and man's relations to Him, but they too frequently pass over the relationship which Christ made paramount in His references to God,

¹² St. John, 4: 34.

¹³ St. John, 5:30.

¹⁴ St. John, 6:38.

¹⁵ St. John, 8:29.

¹⁶ St. Luke, 22:42.

namely, the Fatherhood of God.¹⁷ A recent scheme for the selection of minimum essentials which a high school graduate should know, asked the jurors, among other things, to select from the Creed which of these and similar phrases seem most important: "God is the Supreme Being; God is the Creator of the universe; God is the Lord of the universe; God is the 'first cause;' God is omnipresent, unchangeable, all knowing, almighty, holy, just, good, merciful; God is infinite; God is eternal; God is self-existent; God is a pure spirit." Contrast that arrangement with what confronts the student as he follows our Lord in His public life. On page after page he sees Christ using the word "Father." Note the endearing terms that open up the "Our Father." Which presentation, that selected from the minimum essentials or that suggested by our Lord, is best suited to draw a student to the love of God? Which one would be more effective in convincing people that God is a Person? For it is surprising how many look upon Him as some kind of force or power.

It is precisely this thought of a loving Father that is needed by the adolescent and also by those souls who feel the futility of modern life. Isaac Hecker has these words in his diary: "Oh, could I utter the aching void I feel within! . . . Could I but call upon the Lord! Could I but say: 'Father!' Could I but feel any relationship!" Many of those outside the Church are like orphans, with a homeless look in their eyes. The young are uprooted; they do not know God. And to a degree this is true of many within the fold. What can better serve to draw them back to a consciousness of their relationship to God than the life of His own Son. The Life of Christ makes students feel that God cares for them. What stimulation there is in those words of Jesus: "I have called you friend;"¹⁸ "The Father Himself loveth you because you have loved Me."¹⁹ Particularly do students feel closer to God if teachers explain

¹⁷ P. Doherty, *A Comparative Study of the Dominant Aim and Content of the Gospels and the Same of Some Representative College Religion Texts*. Catholic University, 1936, p. 131.

¹⁸ St. John, 15:15.

¹⁹ St. John, 16:27.

thoroughly the threefold manner in which He is our Father—through creation of the soul including the gift of intellect and free will, through adoption at Baptism and through His providing the things of earth for us as well as a supernatural destiny and the means there-to. Repeatedly must the individual be brought to realize that his power to know and to choose did not come from his parents; energetically must Baptism be taught from the point of view of significance or status that it gives us; continually must the radio, electricity, oil, wheat, rain and the sun be related back to Him who provided them. Thus will the student acquire a true scale of values in life. There is a story now current about two small boys returning home from a session of the vacation school. One had money for an ice cream cone; the other did not. The former then proceeded to give a speech to his companion on the power of money and what it would bring. The latter replied that the fact that God cared for him was better than money or an ice cream cone.

The life of Christ supplies the one and always fascinating pattern for the adolescent. Much good has been accomplished by the newer presentation of the lives of the saints, but why do we hesitate to present Him for whom the saints lived? Might we not follow the method of Peter or Paul who shifted attention away from themselves to the eternal pattern. Fear has been expressed that students would lose reverence for the divinity if they were brought too close to Christ's humanity. That attitude has done untold harm and is largely responsible for the feeling in students that Jesus is too high above them to converse with Him. Consult St. Bernard, St. Francis of Assisi, or that famous fourteenth-century life of Christ by Ludolph the Carthusian. They carried forward the earlier Augustinian tradition — *per Christum hominem ad Christum Deum*. We wonder why the belief of students remains cold and indifferent. Is it not partly due to the fact that they have a metaphysical arrangement of truth substituted for the living Person. It is a strange anomaly when we hear the statement: "God became Man, but do not touch His humanity." Students are expected to become Christlike without the likeness.

The Son of Man is of course a pattern that challenges. The active commanding virtues in Him have a special fascination for the young. The strong Christ has a place in their formation as well as the suffering Christ. Then they begin to see Him as a Person who walked among men and permitted them to touch Him, to speak to Him as man to Man. Thus religion becomes personal. Ask the average graduate of a Catholic high school what religion is and the answer will usually be an impersonal or abstract word—study, belief, duty, practice, relationship of man to God. Religion is referred to as “it.” The remark: “I know my religion” is far removed in spirit from that older statement: “To me, to live is Christ.”²⁰ It is difficult to feel devotion to an “it” or to a definition. True, there is a loyalty to truth, to principle. But we would be much wiser in teaching if we would pay more attention to the “Me” element in the Faith. “Follow Me,”²¹ “Come after Me,”²² “Learn of Me,”²³ “Come to Me,”²⁴ “Abide in Me,”²⁵ “Simon, lovest thou Me,”²⁶ “You shall be witnesses unto Me.”²⁷ It is the function of the life of Christ to supply the “Me” element in the religion course and thereby to spur the young on to achievement.

The life of Christ strengthens attachment to the Church and is the necessary foundation before any effective teaching of the mystical body can be imparted. Too seldom do we realize that all the propaganda against the Church blurs the vision of many Catholics and draws their attention away from the fact that the Church had a divine Founder. Our enemies would rivet our attention to the word ecclesiasticism. And so far has the western world drifted from its moorings that we of the household may not take for granted that people of today know our ancestry. The well-informed Catholic sees the Church as the continuation of Christ. But

²⁰ Philippians, 1:21.

²¹ St. John, 1:43.

²² St. Mark, 1:17.

²³ St. Matthew, 11:29.

²⁴ St. Matthew, 11:28.

²⁵ St. John, 15:4.

²⁶ St. John, 21:17.

²⁷ Acts, 1:8.

multitudes do not even know who Christ was. We have to teach them. We must so teach our own that they can begin at the beginning and take nothing for granted. In rooting the adolescent to the character, words and deeds of Him who commissioned men to represent Him we strengthen this same adolescent in his allegiance to the Church and equip him with a driving loyalty.

Difficulties in the life of Christ are manifold. It is thereby a course which may be used to test the intellectual zest of the sharp students, and it supplies at the same time a picture and a moving personification for those who shun abstract truth. Abstractions in the Gospels are few in number, and hence the life of Christ has universal appeal. Religion teachers in high school have not been sufficiently aware of the fact that students actually want a course in the life of Christ.²⁸ This desire is an aid in overcoming the difficult sections.

The teaching of religion around our Lord simply means the presentation of truth in such a manner that the students visualize it coming from Him or exemplified in Him. There is no ready-made answer on how to do it. Note the wide divergence between the methods of Peter, John, and Paul. Each, however, kept His Master in the center of the picture. The doctrine must never be separated from the Person. Where the teacher is expert in the development of a picture of the Nazarene, students soon come to contemplate His qualities and the truth and grace incarnated in Him. The course should not fall into an abstract discussion of this or that point in which Christ no longer appears on the scene. Neither should the personality of the teacher intrude to the extent of obscuring the Master Teacher. "Come and see,"²⁹ said Philip to Nathanael when the latter doubted the capacity of Nazareth to produce a leader. When Christ rises in each scene, as He did before the minds of the apostles, we can trust to the Master to win His own.

²⁸ Quinn, *op. cit.*, p. 125.

²⁹ St. John, 1:46.

In many cases a change of outlook is required on the part of the teacher. I take for granted the recognition of such essentials as personal sanctity, effort, and selflessness. Strange as it may seem, the teacher must come to regard Christ as a Teacher. One should presume this, but the fact is that the teacher usually goes to books other than the New Testament to learn how to teach. Christ reigns in his mind, but as Redeemer, Savior, Son of God or Prince of Peace, not as Teacher. Before me is a beautiful pamphlet by a teaching sister on how to contemplate Christ. It is very well written, yet there is no reference in it to Christ as Teacher or as Leader. Here is one defect in our presentation of our Lord. To the teacher He is Redeemer and the student acquires the same impression. The further prerogative of teacher and leader is seldom developed for the student. In the preparation of the teacher small use is made of that inimitable source book for teaching, namely, the New Testament. It supplies the aim, content, and method of religion, but some years are required to master the pedagogical riches contained therein. He who would imitate the Master in teaching must first catch the technique of our Lord and gradually he will add to his loving appreciation of the word Redeemer that other concept of leader. "I sat daily with you, *teaching* in the temple;"³⁰ "Do not you, however, be called 'Rabbi;' for one is your Teacher, and you are all brothers;"³¹ "Neither be ye called leaders, for one only is your leader, the Christ."³²

Another result of constant perusal of the word of God is that the teacher becomes more expert in a balanced presentation of the whole Christ. He is perfect human nature: He is the ideal Man. He is no one-sided hero. The indignant Christ is just as much a part of the picture as is the meek Christ. The Christ who mingled with men is just another view of the same Person who withdrew to pray. He who condemned the wrong motives of the Pharisees by saying, "Do not your justice before men, to be seen by them,"³³

³⁰ St. Matthew, 26:55.

³¹ St. Matthew, 23:8. (Fr. Spencer's translation)

³² St. Matthew, 23:10. (Westminster translation)

³³ St. Matthew, 6:1.

also stated: "Let your light shine before men."³⁴ There is no Gospel evidence that Christ never smiled; there is no reason why the teaching of religion should not be joyful. Those who stress only the Passion should recall that on that same night Christ had said: "These things I have spoken unto you, that my joy may be in you"³⁵.

It is possible to use the New Testament itself as a text book. I tried it for a number of years. There are, however, many difficulties in the plan. Notes and questions have to be dictated or given to the students, and the two-book plan does not work so well, and much time is lost. The main concern is to give the students as much contact as possible with the *ipsissima verba*. This I have tried to do in the book *Christ The Leader*³⁶. Text, comment, and questions are there assembled in one chapter which, as far as possible, has a unifying thought. Background is supplied for the words of our Lord; His aim is stressed; the truths He emphasized are repeated often; the incidents which meet our modern problems are developed in the light of our own conditions.

The obscurities of the Gospels may at first deter some students. Scripture itself sounds heavy and unattractive to beginners. The skillful teacher, however, will have little difficulty; and the story itself will win attention. The too-difficult passages do not need solution. As St. Augustine says, what is obscure in one passage is often cleared up elsewhere. What the teacher needs to know is that Christ would not always answer curious questions. A wide reading of various lives of Christ will aid the teacher to clear up many sentences and will supply background that could not be included in a text like *Christ The Leader*. Likewise, if the teacher would only observe American life and build up a fund of analogies, illustrations, or incidents out of our background, he could clarify numerous Gospel incidents. This is nothing more than the following of our Lord's own method of correlation. Ours is the task of tying all modern

³⁴ St. Matthew, 5:16.

³⁵ St. John, 15:11.

³⁶ Bruce Publishing Company, Milwaukee.

achievement to God and thus training the students to find God in science and industry.

For those who prefer to follow a schematic outline in each scene something like this plan might be employed:

I. Portrayal of the scene,

1. Animation—(a) persons

- (b) background—historical or scriptural
domestic or social
political
pastoral or agricultural
economic or industrial
geographic and climatic

2. Correlation with our background

II. Discovery of the principle—dogma
moral
worship

III. Application

The teacher should beware of blind or mechanical adherence to any one method. The skill of the religion teacher is tested in the third point, application. The ultimate object here is to develop in the students a habit of bringing Christ into their decisions or of calling Him into consultation. Our weakness is that we may do too much moralizing; many teachers attempt to do all of the deciding for their pupils. It would be better to ask: "What would Christ want us to do?" Often did Christ put the decision up to the individual. He would not coerce. True, bitter denunciations fell from His lips, and the teacher likewise must sometimes give vent to indignation or condemn an action. As a general policy, however, it is better to spend most of the time deepening the personal love of our Lord. Problems of smoking, drinking, or ankle socks are not settled by the apparent wrath of the teacher. After Peter's miserable failure he heard thrice repeated the question: "Lovest thou Me?" Attachment to Him is the best hope for ultimate victory.

A course in the life of Jesus should be given in the third year (junior) of high school or in the freshman year of college. The first year high school boy is normally trustful at the age of fourteen. It is the proper time for the Creed

and the Commandments, taught around the idea of truth concerning our Father and His commands to us. The second year boy has begun to withdraw within himself; he is more reticent and restless. The problems of manhood are touching him more deeply. The sacraments, liturgy, and nature might be so taught in this sophomore year as to enable this uncommunicative youngster to look beneath the surface of things and to find there strengthening reality, namely, God, grace and truth. The external is but the vehicle of something deeper and more valuable. The content of the fourth year of high school needs to be concerned with practical problems—the social question, social justice, professions, marriage, home, citizenship, parish duties, etc. Hence it follows that the life of Christ fits best into the third year of high school. The age of sixteen is the psychological time to root the youth in the manhood of the Master. It is the time to deepen the trait of loyalty.

The New Testament shows us that Christ constantly repeated fundamental truths. At the same time there was a happy occasionalness in His quickness to seize the opportunity at hand. The teacher should be expert in both of these devices. Some students may tire of the repetition, but if there be variety in the teacher's method, if he will drop an entire lesson plan and use the present opportunity or event to illustrate a truth, the class can be made both interesting and instructive. The rigidity of a diocesan plan may often kill this spirit of adaptability. The quantitative in American life wars against the qualitative. The real teacher is often restricted, but he must use what ingenuity he can to follow the Master in all His ways.

College Religion

THE LAY CATHOLIC TEACHER AND CHRISTIAN DOCTRINE

MOST REVEREND EDWIN V. O'HARA, D.D.

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EDITOR'S NOTE: We believe that the following paper, presented by His Excellency Bishop O'Hara, Episcopal Chairman of the Confraternity of Christian Doctrine, at the Eighth National Eucharistic Congress in New Orleans, should prove of particular interest to college teachers of Religion in arousing interest in the work of the Confraternity of Christian Doctrine among their students.

The central thought of this great National Eucharistic Congress is to return love for love; to give the best expression our human hearts can devise of gratitude and devotion for the divine love which induced our Saviour not only to come into this world in human form, but that excess and refinement of love which led Him to establish among us his Eucharistic Sacrifice and Tabernacle so that He might continue to dwell among us with His Real Presence all the days of our lives. But we cannot love what we do not know, we cannot will to seek a good of which we are ignorant. It is natural, therefore, that the Archbishop of New Orleans in arranging the program for this Congress should have provided for sections dealing with Catholic Education. Hence the many thousands of devoted religious educators who find in this central objective of this Eucharistic Congress, the motive of their life's work and the reward of their devotion and self-sacrifice.

It is to be observed, however, that not only consecrated religious teachers have been welcomed, but this great body of lay teachers is invited to consider how they may make the name and person of Jesus Christ in His Eucharistic Presence more widely known and consequently better loved and served. The field for participation in religious instruction by the lay Catholic teacher seems at first sight to be very restricted. The overwhelming majority of teachers in our Catholic schools and colleges are religious men and women who have consecrated their whole lives to the Christian Education of youth, and there would seem to be very little place for the activity of the lay teacher.

No judgment could be more erroneous. The field is vast, almost beyond imagination; and the call to Catholic Action by the Holy Father would seem to be addressed to lay teachers before all others. First, let us make clear the call of lay teachers to the cause of Catholic Action.

You have heard repeatedly that Catholic Action is defined by our Holy Father to be a participation by the laity in the apostolate of the hierarchy. Have you ever asked yourselves what, above all, is the apostolate of the hierarchy in which you are called to share? Is it some vague, intangible thing—or is it something quite definite, some task that can be assigned and fulfilled? The Supreme Commission of Christ to His apostles, and to their successors, the Bishops of the Catholic church, is to “go, teach”—teach His Gospel to every living creature. The hierarchy are, above all, the divinely commissioned teachers of Christ’s Gospel. This highest form of Catholic Action assimilates the laity to the teaching function of the bishops. It means that Catholic laymen and laywomen have a responsibility for the teaching of Christian Doctrine.

This is, of course, no new obligation which has been placed upon them. The gift of faith itself imposes the obligation of making it known to others. No baptized person can save his soul in utter indifference to the spread of the Kingdom of God among his neighbors. The Sacrament of Confirmation imposed the more definite obligation of bearing witness to Christ; of professing His Gospel and of using the talents He

has given you to defend it. The gift of faith and the indelible character imprinted by the Sacraments of Baptism and Confirmation are the source of no vague and indefinite spiritual responsibilities, but create for each Christian a duty to spread the faith in his own group as far as the radius of his influence extends. And what urgency is added to this duty when we consider the privilege of Christ's love which is revealed in the Sacrament of the Holy Eucharist. "Quis amantem non redamet?" "Who can refuse love in return to such a Lover"? Shall we not be on fire to bring others to acknowledge His Goodness and power?" "I am come to cast fire on the earth, and what will I but that it be enkindled?" Surely, here is the supreme motive to enlist in His service whatever talents God has given us.

But there is yet another consideration which must be placed before Catholic lay teachers. All Christians are called upon to teach within the range of their influence, the Gospel of Christ. However, not all Christians are equally qualified to teach. The teacher of Christ's Gospel must, indeed, be characterized by the power which springs from personal good example, from integrity of moral life, from sincerity of devotion to Christ, especially in the Blessed Sacrament, and from a life of prayer. But the capacity to teach is developed enormously by training and experience. That is your advantage. It is also the reason of your special call beyond that of other members of the laity to enlist in the apostolate of the teaching. You have acquired special capacity to enlist the interest of children and youth. You know how to propose the subject matter you are teaching to them according to their age, their mental abilities, their development, and indeed, their manifold limitations. This talent is yours in the Providence of God and He requires you to use it in His service. Do not say, "I must employ every ounce of talent I have in providing a suitable income and comfort and security." "After all these things do the heathens seek." You are called to employ your talents for the spread of the Kingdom of Christ. If you wrap it in a napkin and bury it in the earth instead of putting it to productive use for Christ, you will one day be called to a severe accounting.

You may now say to me, it is all very well to tell us that we have an obligation to spread the Gospel of Christ, but where shall we find an opportunity? We find the parish school adequately staffed by religious teachers and there is no task to which we can turn our hands. "Behold, by the gates of the Vineyard of Christ we stand all the day idle because no man hath hired us."

Permit me to take the few moments which remain to me to show you the field ripe for the harvest and the gates through which you may enter the service of the Lord of the Vineyard, even Christ Himself in the Blessed Eucharist: it is the field of the Confraternity of Christian Doctrine which the supreme authority of the Catholic Church has ordered established in every parish in the world with a view of enrolling the laity in the apostolate of Christian teaching.

The Confraternity of Christian Doctrine aims to garner the harvest in those vast fields of Christian training not reached by the organized Catholic institutions of education whether on elementary, secondary, or adult level. Truly, one need only open his eyes to see the vast fields whitening for the harvest and that Catholic heart must be dull which does not respond to the plea: "Pray the Lord of the harvest, that more laborers shall be sent into my field." There are four large, fruitful, and at present, almost uncared for fields of work awaiting your generous services in the Confraternity of Christian Doctrine.

In the first place, need I call your attention to the many thousands of Catholic elementary school children in city and country who are not receiving the advantages of a Christian education? They are not far away. They are in every diocese of the United States. Many of them are probably enrolled in your schools. Every one of them by the Sacrament of Baptism has been made your brother or sister in Christ. And you will not say with the fratricide, Cain: "Am I my brother's keeper?"

The Confraternity of Christian Doctrine in your parish has a program for the religious instruction of these children in release periods, in after school classes, in Saturday or Sunday classes, and in religious vacation schools in the sum-

mer when, for three hours of each morning of a month, the children receive systematic religious education. You are called on as active members in the Confraternity of Christian Doctrine to devote an hour a week or fifty hours of service a year in the School of Christ, and I can assure you that they will be the happiest 50 hours of your year—and when you come before our Lord in the Blessed Sacrament you will be able to talk to Him about His little lambs for whom you have been caring. And you will hear His voice saying, "As long as ye did it to these little ones, you did it to Me." You will never have other reward so sweet.

But let me point to another field: the great army of adolescent Catholic boys and girls, whether in public schools, in industry, or unemployed. Here is the most critical problem that faces religion and country in America: the adolescent youth who are not receiving religious instruction. Many of them, indeed, have had religious training in their earlier years in the parish schools, but now their minds are expanding with new knowledge and new experiences. They are thinking through all of this amazing knowledge and experience as adults—all but religion for which they have no interpretation except what they received on the elementary level. And if this is the case with those who have had an elementary Catholic schooling, what is to be said of those hundreds of thousands who have not had that opportunity? At no time in human life is the mind so open to thoughts of religion as during the period of adolescence. There is a generosity about youth, an openness, a sincerity, a response to the stimulus of conscience, a readiness to hear the voice of God in their hearts that never will come again with such freshness and power. Psychologists recognize adolescence as the fruitful period of religious convictions. If you will gather these youths in religious discussion clubs in the parish Confraternity of Christian Doctrine you will be privileged to enable them to interpret their growing knowledge and experience with an adult religious understanding and give security and peace to their religious convictions throughout their lives. And, believe me, they will bless you when they kneel before the Blessed Sacrament.

Education is not limited to childhood and youth. The field of adult religious education is almost untouched. The most successful agency is the adult religious discussion club of the parish Confraternity of Christian Doctrine, in which small groups of men and women gather weekly every fall and spring with a leader appointed by the pastor to develop their understanding of their religion by co-operative discussion of a suitable text. These discussion clubs are now numbered by the tens of thousands throughout the United States. You are admirably suited by your education and experience to enter these religious discussion clubs not merely as members but as leaders. You will find your club drawn as if by a common bond to a greater devotion to the Holy Eucharist.

Finally, undoubtedly the greatest work of religious education is done in the home by parents who instruct their little ones in the faith. There is no teacher in all the world who compares with these religious parent educators. Besides their natural talent and opportunity, they have the powerful aid of the grace which they received in the Sacrament of Marriage to enable them to plant the seeds of Christian character in their little ones. But thousands of parents need help and encouragement in this task of the religious education of their children. To give this aid to parent educators, the Confraternity of Christian Doctrine offers suggestions to parents concerning the teaching of religion in the home to pre-school children, to elementary school children, and to high school youth. Many of you will be able to contribute in an important way to the development of the Parent-Educator program and buttress that fundamental institution of religion, the Christian home.

You are assembled at a section of a great National Eucharistic Congress. Your hearts are stirred, your enthusiasm is kindled, your generosity of service is stimulated. You ask of your Eucharistic King: Lord, "What wilt Thou have me to do?" May we not hope that you will find in a call to the apostolate of Christian teaching a compelling answer to your heart's desire.

Confraternity of Christian Doctrine

TEACHING SISTERS AND THE CONFRATERNITY*

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The Confraternity of Christian Doctrine is, literally, a brotherhood to teach Christ. We teaching Sisters have membership in it because of its organization, because of its establishment, because of its work. We have obligations to it for these same reasons.

The Confraternity is a lay organization. It is the official teaching body of the laity. Technically, our Catholic world is divided into the clergy and the laity. We Sisters, whether under simple or solemn vows, are not members of the clergy. There is only one other category into which we can fall. We are a particularly prepared and consecrated group of the laity. As such, we belong almost automatically to the Confraternity. As such, we should be its most responsive, responsible, and active members.

The Confraternity is a Sodality established by Canon Law, decreed by the Sacred Congregation, and approved by the Holy Father. As Catholics and most especially as religious, we teaching Sisters owe prompt and intelligent obedience to this supreme authority. This obedience we

* This paper was presented by Sister Madeleva, C.S.C., in Hartford, Connecticut, at the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine, October, 1938.

practice by entering sincerely into the spirit and the activities of the Sodality.

The Confraternity is dedicated to the work of instructing children and adults not attending Catholic schools. On the face of it, this particular activity seems to fall outside the defined fields of the teaching Sisters. Their immediate work is the Catholic parish school, high school, college. But the spirit of the work, its effect, its influence, its ultimate purpose, can and should extend beyond into the fields of confraternity activity and organization. It is these pervasive possibilities that I should like to emphasize. We may consider them negatively and positively.

First, negatively:—each of us is one of the seventy-five thousand members of the Catholic laity of America vowed by the evangelical counsels to seek God's glory, our own sanctification, the salvation of souls; vowed to obedience to Our Holy Father and to the bishops of the dioceses in which we teach. Our Holy Father has recommended to the Committee of Bishops the establishment of the Confraternity, "according to the circumstances of each place"—I quote from the letter to Bishop O'Hara, dated Rome, July 10, 1936,—"in every parish, as commanded by Canon 711-712 of the Code of Canon Law and the decree of the Sacred Congregation of January 12, 1935." This makes our position quite clear. We are not free to be passive or indifferent or individualistic. The question is not, "Will we cooperate with the Confraternity?" The question is, "How will we cooperate?"

May I say quite bluntly that there is no more perverse and stubborn opposition in the Church than that of religious communities, particularly of women? While denouncing the heresy of private judgment in Protestants, we often insist upon prouder and stupider judgments of our own. Let us teaching Sisters as a body go on record as seeing eye to eye with our Church, with our Pope, with our bishops, on the subjects of the Confraternity of Christian Doctrine, its organization, its perfect functioning.

This is our positive program. It involves a profound and four-fold relation to the Sodality: as Christians, as women,

as teachers, as religious. Of these the first is most fundamental. It rests on realities that would be the sheerest blasphemies if they were not true. Being true, they must be accepted with all their implications. These implications are infinite. Being true, they must be lived. This living is an extension of the Incarnation, is a vicarious experience in divinity. To be a Christian is to be another Christ. This experience is not limited to the teaching Sister; but because her work is so essentially the forming of the pattern of Catholic life in youth, she should be its perfect exponent.

The majority of Catholics belong to the secular laity, or the laity in the world not under vows. The Sodality functions chiefly through them as teachers, home visitors, helpers, study club leaders. But they look for their training and should receive that training from their Sister-teachers in parish schools, high schools, colleges. That training should be something more than a vague toleration or a passive approval. It should be and it must be, if we are good Catholics according to our conditions, consciously directed and carefully directed along the lines and to the ends of the Confraternity. Our courses in religion give opportunity for this. The Confraternity itself will furnish us with abundant materials.

An even more important part of that training is the Christianity of the teacher, the extent and degree of which Christ lives and is manifest in her. Father Tabb wrote of this:

Not in my own, but in my neighbor's face,
Must I Thy image trace;
Nor he in his, but in the light of mine,
Thy Face divine.

In no way can we cooperate with both the means and the end of the Confraternity better than by allowing Christ to live in us, to act through us, to possess us, as the instruments of His extended and mystical life on earth. We can do this by a life of worship, specifically by our great act of worship, the Mass, and by the extension of this act of worship throughout every day. We perfect this by living in terms of the consecrate calendar of the Church rather than the profane calendar of the world, by entering into the fullness of our

liturgical inheritance. This is the life to which the Confraternity wishes to bring all Catholics. It is the life to which it wishes to invite all non-Catholics. By living it, we are, in a sense, the rational soul of the Confraternity.

As women, we have a particular vocation as well as a particular aptitude for this. We are the ectype of Christ, the feminine principle of the universe, the motherhood of Christianity. What Christ is to God, what Mary was to the school of the Apostles, we are or should be to the Confraternity.

As teachers, we have a perfect training, a professional technique. We have fulfilled all manner of reasonable and unreasonable requirements to obtain our teachers' licenses, our bachelors', masters', and doctors' degrees. These qualify us to instruct in profane subjects. As religious, we have not balked at the extremest demands; we have spent ourselves with terrifying prodigality in obedience to state law and university requirements. Shall we withhold the use and the sanctification of our scholarship for the purposes of Christ at the word of His vicars? We train our students to put on the competence of the world. Let us train them with a holier zeal to put on Christ.

As religious, we are the chosen teachers for such initiation. Of the laity, we are the most expert and instructed Christians. We profess openly the perfection of Christ as our immediate objective. Christ's active life was one of constant and tireless teaching. His class room was not the synagogue only. He taught in the market place, on the highways, in the homes of His friends and of His erstwhile enemies. He trained those great blundering laymen who were to communicate His lessons to the world. He made of them supreme teachers. His was the first Confraternity of Christian Doctrine. His is the perfect example for the teaching Sister and her place in that Confraternity.

DEVELOPING SELF-ACTIVITY IN RELIGION*

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Self-activity is a word that has but recently appeared above the horizon of the educational world. The word itself does not appear in the educational indices until 1929. But we, who happily do not belong to the group which considers all worth while things of the mind to have originated but yesterday, know that the reality connoted by the term has been a subsistent entity since the days of Socrates, Plato, and Aristotle, and has been, as it were, given Christian coloring by Augustine and Aquinas. We hear much in the literature treating of self-activity of the child-centered school, and surely one of the first child-centered schools was that established by Christ Himself, when He called the little children to Him, and bade His disciples be as one of these.

However, a very brief investigation into the teachings and practice of our religion in the centuries following the so-called Reformation, shows us how greatly were these ideals departed from. Only recently have we awakened to the fact that the proper functioning of the liturgy of the Church demands not only passive, but also active participation. For how many decades, dare I say centuries, were the precious truths of our faith poured into the unprepared, and consequently unreceptive minds of our Catholic youth, by the sterile method of memorized question and answer.

My own early days were passed in an environment that was largely non-Catholic. There were a number of beautiful

*This paper was presented by Sister Mary Pius, C.S.J., in Hartford, Connecticut, at the Teachers' Institute held during the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine, October, 1938.

Protestant churches in the immediate neighborhood. Each Sunday the rich, full-voiced chorals poured forth from these edifices, while a small, thin, wavering volume of sound, none too melodious, came from the Catholic church. As a child this was puzzling to me, and I finally had the temerity to ask an older sister why we did not sing in church. (At that time I was unaware what disastrous results would follow from my attempt to do so.) Her reply was "Catholics do not sing in church. Only the choir sings."

Later, one of my Protestant playmates said to me, "You never go to Sunday school, do you?"

"No," I answered. "We study our catechism at school, and we go to Mass on Sunday."

"What do you do at Mass," she queried. "Do you sing?"

"No," I replied. I had been enlightened, "only the choir sings in our church, some ladies up in the gallery."

"Do you read the Bible in your church," the questioner continued.

"No," I answered, less enlightened, but doubtless anxious to save my face, I replied, "The priest reads the Bible."

"Well, what do you do?" the little inquisitor continued.

"I pray" was my answer.

"Do you lead in prayer?" she said.

"No, I pray to myself."

"Oh-o-o-o-," she exclaimed, with an intonation that plainly said, "How odd!" and looking back today I quite agree with her. Fortunately, we are moving toward happier times, and the young people of coming generations will be able to assist in, as well as to attend, divine worship.

I understand the group which I am addressing is engaged in that great and apostolic work, the teaching of religion to students attending public high-school. That religion hold as honored a place in the curriculum as do the secular studies it is essential that the methods pursued bear some resemblance. Those activities which a decade ago were designated as extra-curricular have come to hold their rightful place in the regular program of the high school, and to attempt to divorce

entirely from them the teaching of religion, would be to commit a grave psychological error. Students come to the instructors in religion with certain attitudes of mind already established, with a scale of values quite definitely fixed. It were folly to disregard these, and attempt an altogether new approach to the subject of religion. Religion, both in practice and in theory, is intimately bound up with life, and any attempt to sever it from its environment, is to court disaster. Our Lord when He taught on earth, taught as a young Hebrew. His language was the language of the people around Him; his illustrations were drawn from the habits and mode of life of those who associated with Him, and in introducing into our teaching of religion today those factors which form so large a part of modern scholastic life, we are but following His example.

The high-school students of today not only crave activity, they crave self-activity. They have an intense desire to do things for themselves and an unbounded confidence in their ability to accomplish their desires. They have, it is true, less deference for the opinions of their elders than had former generations, but on the other hand, they have far greater power of initiative and constructive ability. All these can be turned into channels profitable for the individual soul, for the Church, and for society.

Frequently has our Holy Father voiced his desire that our Catholic youth be developed, mentally, spiritually, morally, physically, and socially. Certainly, he had no intention of excluding from this recommendation that large part of his flock to whom the benefits of a Catholic school are denied. He asserts quite the contrary in his famous *Encyclical on the Christian Education of Youth*, where we read, "It is the inalienable right of the Church to watch over the entire education of her children in all institutions, public and private."

Assured then, of the validity of our position, let us proceed to see what should be the nature of these activities, how shall they be developed and controlled. Since we are speaking particularly of self-activity in religion, assuredly activities

of a supernatural, spiritual nature should hold the first place. Pre-eminent among these would we place participation in the liturgical life of the Church through intelligent and devout attendance at Holy Mass and other liturgical services. A thoroughly intelligent appreciation of these is by no means beyond the power of the average high school student. A student who has had even one year of Latin can find keen pleasure in a study of the Latin of the Missal. A second essential activity to be encouraged would be the reception of the sacraments of penance and Holy Communion. If there is no parish sodality, then some definite time should be set aside for the reception of Holy Communion, and an opportunity for corporate Communion provided. Instruction in vocal and mental prayer, and the exercise of these means of grace should have their place in the program.

The mental and cultural activities will naturally center around the topics of instruction, and it must never be forgotten that after the formation of a Christian character the most essential work of an instruction center is the creation of an intelligent Catholic—one who knows the teachings of his religion—the grounds of his belief, whether based on reason or faith. Father Martindale in an article in the *Homiletic and Pastoral Review* for March, 1937, strikes at a deep truth in his own delightful way when he says: "The Catholic of the future is going to travel light, but what intensification there must be—what deepening of the superficial. The teaching of the Church is definite and dogmatic, nor must our youths be deprived of the power and satisfaction that comes with definite knowledge. There is no reason why any one should practice his religion save for the love of Christ, and this must be made abundantly clear."

High-school students are quite capable of understanding an elementary course in apologetics, and this should certainly form a part of the curriculum of an instruction center. Such knowledge will greatly lessen the danger of atheistic influence which the student is apt to encounter in his later university work, and among his associates. To those students who day after day are exposed to professors who glory in the

fact that they are certain of nothing the established conviction and sure ground of faith presented by the doctrines of the Church will come as a welcome relief.

It is in these mental activities that the discussion club can be best used. A discussion club, however, by no means indicates an unplanned activity. If it is to be a really fruitful source of information, it entails much thought, careful study, and deep consideration both of matter and method. The instructor must keep himself in the background, and allow the students to do the talking, stepping in only to direct, to correct statements which are false or heretical. If the students can be led to suggest their own subjects for discussion, or if the instructor can lead them to introduce topics which are pertinent to scholastic subjects, so much the better.

The very best self-activity projects are those which are chosen by the students, planned by the students, executed by them, and whose results are evaluated by the students. It is not always possible to do this in mental and cultural activities, but it can be done most effectively in social activities, and an instruction center without social activities is a dead center. The young demand social life, and it must be allowed them under proper conditions, or they will seek it under harmful ones.

The highest possible degree of responsibility should be allowed here, but students should be encouraged to conform in their conduct to the very highest Christian ideals. Nowhere are the opportunities for the development of self-activity greater than in the social life of a group, and nowhere can the Christian virtues of forbearance, of charity, of unselfishness be better inculcated, and those social graces cultivated which make a Catholic respected in his own, and in mixed circles. Does it not often happen that a Catholic man or woman, intelligent, of splendid moral calibre, loses the opportunity to create a favorable impression, to add prestige to the Catholic position, because when asked to head some civic organization, to represent his co-religionists on some committee, he fails so utterly in poise and presence as

to make himself ridiculous. The training of the young through social activities will obviate this.

Let us then seek to secure through self-activity the full expression of those ideals formulated by that highly successful youth organization, Cisca:

Loyalty and devotion to Jesus Christ, and to His Mother.

Loyalty and devotion to the Catholic Church.

Loyalty and devotion to the social reign of Christ.

Loyalty and devotion to the cultural reign of Christ.

DISCUSSION CLUBS FOR YOUNG PEOPLE

We must train our young people to live their faith, to love it, to carry it on in the aggressive warfare of peace. Don't talk about the enemy all the time. Stop paying Communism the compliment of wasting worry or oratory or invective upon it. Forget atheism and materialism, words that are deadly dull in youthful ears. But show our young people how to build up their Catholic lives. Teach them that it is their job to carry Christ to the world.

By Rev. Daniel A. Lord, S.J., "Discussion Clubs for Young People," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 277.

Theology for the Teacher

CHARITY

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Of all the Christian virtues, Charity is the most noble. Saint Paul in his first epistle to the Corinthians, chapter XIII, verse 13, says "And now there remain faith, hope and charity, these three; but the greatest of these is charity." So closely related is the virtue of charity to sanctifying grace, that some theologians taught that the two are identical. It is true that they have many things in common. Both are habits so essentially of the supernatural order that there is nothing in the natural order that corresponds to them. Both must be present in the soul or neither, for the virtue of charity is infused into the soul along with sanctifying grace and together with it is lost by any mortal sin.

They differ, however, in so far as grace is a substantive habit, whereas charity is an operative habit or virtue. Grace gives man existence in the supernatural order just as the soul gives him being as a natural human person. Just as the soul gives man natural life and human nature, so sanctifying grace gives man the supernatural life and makes him a partaker of the life of God Himself. The soul is not immediately operative; neither is sanctifying grace. The soul operates through the faculties, such as intellect and will. Sanctifying grace operates through the faculties, elevated by the infused virtues, among which is Charity. Charity makes us act in

the supernatural order. It makes us capable of loving God above all things and our neighbor as ourselves on account of God. Unlike grace, then, it is not infused into the substance of the soul itself, but just as all the virtues it is subjected in one of the faculties of the soul, in this case, the will, since it is the will that produces the act of love.

Like hope, charity also means love, but as has been said in a previous article the love of charity differs from the love of hope. Through hope we love God chiefly because of the happiness we are to receive from Him. Charity largely disregards man's natural inclination to happiness and tends toward God on account of His own goodness. Through Charity we love God on account of Himself and our neighbor as ourselves because of God. Like faith, hope will cease when we shall have attained our eternal salvation. We can no longer hope to receive what we possess already. Charity, on the other hand, will endure forever, for we can love God whether we possess Him or not. The charity of the blessed in heaven and of the angels does not differ in nature from the charity of the just in this life.

God is the primary object of charity. He, who is infinitely good in Himself, is worthy of all the love which man is capable of rendering. We must, therefore, love God above all things. This does not mean that we are required to love God more intensely than anyone else. Sometimes this is impossible. Charity, however, must be sovereign or supreme in the sense that we must recognize God as the greatest good of all and be prepared to forego any other good and endure any evil rather than lose the divine friendship. We can never prefer any creature to Him. The act of charity is therefore not a sentimental one. It is essentially an act of the will and can readily exist without any emotional activity whatever. This is the meaning of the great commandment: "Thou shalt love the lord thy God with thy whole heart and with thy whole soul and with thy whole mind. This is the greatest and the first commandment."

The commandment of charity extends secondarily to all whom God loves, who are at least capable of sharing the divine life through sanctifying grace. Hence, we must love

ourselves, the saints, the angels, the souls in purgatory and all living human beings, even our enemies, whether they are in the state of grace or not. Sinners are still capable through repentance of sharing the divine life. Only those are excluded who are already condemned to hell. They are beyond all possibility of repentance and all hope of sanctifying grace and are excluded forever from the friendship of God. Such is the extent and limitations of the second commandment: "The second is like to this thou shalt love thy neighbor as thyself." Through charity we do not love our neighbor because of his own goodness, nor yet because of natural ties of blood and friendship. We must love him because of God. Hence the motive or formal object of charity is always the goodness of God. Charity, therefore, whether toward God or our neighbor is always a theological virtue.

"If you love me" says Jesus, "you will keep my word." Charity toward God is manifested first of all by keeping the commandments. No one can be a friend of God if he commits mortal sin. Every mortal sin is in a sense contrary to charity and expels it along with sanctifying grace from the soul. Every mortal sin is thus implicitly an act of hatred of God. Usually, mortal sins are only that. Sinners ordinarily do not intend the loss of God's friendship. They are attracted to earthly things. They intend the pleasure derived from them and seek that pleasure even though it means the sacrifice of sanctifying grace. In their hearts perhaps they wish that such sinful pleasure could coexist with the supernatural life. Nevertheless, in sinning, they know they are acting contrary to God's will. They willfully turn their backs on God and seek their happiness in the things of this life. Obviously, such sins, while grievous are less malicious than formal hatred of God, in which the sinner explicitly intends to offend Him and which, therefore, is directly contrary to charity. This is the worst sin of all since it is directly opposed to the greatest of virtues. Blasphemers, persecutors of the Church and religion, and atheists are usually guilty of this sin. They hate God just as the devil hates Him and would destroy Him if it were in their power. Nothing closer to hell is conceivable on this earth.

Formal hatred of God is not the only sin that is directly opposed to the virtue of charity. We can offend against charity also by harm done to our fellowman. Every sin against justice includes an offence against the virtue of charity. We do not love our fellowman if we are unmindful of his rights. Such sins, because they are contrary to another virtue, we shall consider later on. We shall treat here only the acts which violate charity without harming the strict rights of our neighbor, for the virtue of charity is much more inclusive than the virtue of justice. It extends even to those things to which man has no strict right. Particularly, it inclines us to have regard for the spiritual and corporal needs of our neighbor and to perform the spiritual and corporal works of mercy. All the spiritual works of mercy are summed up in one concept, namely, fraternal correction, while almsgiving is a generic idea that extends to all the corporal works of mercy. The obligations of fraternal correction and of almsgiving are serious ones and failure to fulfill them can readily be a mortal sin.

In accordance with the principle that charity begins at home we are obliged to prefer ourselves to our neighbor in the same order of goods when the degree of his need is the same as our own. Thus we may never prefer the eternal salvation of our neighbor to our own. We may never commit sin even to preserve him from everlasting punishment. Strictly speaking we may not prefer our neighbor's life to our own. Those who give their lives for others are not sinning, however, for they are not comparing their lives to that of their fellowman but rather their own life and the exercise of virtue. We are obliged, on the other hand, to prefer the spiritual welfare of our neighbor to our own temporal good. Thus, if the spiritual need of our fellowman is extreme we are obliged to assist him even at the cost of our lives. For example, even in the face of death we would be obliged to confer baptism upon an infant whose life is in danger. So, also, if the life of another is in danger we would be obliged to help him even if it means a great loss of wealth. In ordinary corporal need such as is evident during the time of depression, or ordinary spiritual need such as is the condition of habitual sinners, we are obliged to do

what we can for others without serious inconvenience to ourselves. The adage that charity does not oblige with a serious inconvenience is, therefore, not an absolute one but admits of exceptions.

If neglect of the positive obligations of charity can readily be a mortal sin, it is still more evident that to cause positive harm to our fellowman is still more grievous. In the spiritual order such harm is manifest in the sins of scandal and cooperation. In such sins the spiritual need of another is not only not impeded it is positively induced. Scandal is an act or a word which has the appearance of evil and which furnishes an occasion of spiritual ruin to another. Sometimes the sin of the other person is intended, in which case the scandal is said to be direct, Thus the devil and pernicious men who strive to lead others into sin are guilty of direct scandal and in the foregoing examples the scandal is said to be diabolical. Frequently, one person leads another into sin because of the pleasure derived from the act which is sinful. Many sins against the sixth commandment include this scandal which in such cases is direct but not diabolical. Sometimes the sin of another is not intended but merely permitted. In this case it is indirect. It may happen that even our good actions are occasions of sin for another. If that sin arises from malice, the scandal is called pharasaical, which we can usually disregard. If it arises from the weakness of another we must impede it if we can conveniently do so. Cooperation is had when one person assists another who has already made up his mind to commit sin. Both scandal and cooperation are usually mortal sins since they are opposed to the second great commandment, "Thou shalt love thy neighbor as thyself."

Injury done to our neighbor's temporal welfare is also a sin against charity. Directly, however, such injury is contrary to the virtue of justice since such acts include a violation of his strict rights, for example, his right to life, or his good name or his external goods. We shall consider such sins later on when we speak of the virtue of justice.

New Books in Review

Catholic Truth in Survey. Volume Two, Christ Our Redeemer. By Reverend Ferdinand C. Falque. A Textbook for the Use of Confraternity of Christian Doctrine Classes at the Secondary School Level of Learning. New York: Benziger Brothers, 1938. Pp. xxxix+384. Price (paper cover) List 72c, Net 54c; (cloth binding) List 96c, Net 72c.

Volume One, God Our Creator of, "Catholic Truth in Survey" was prepared for the use of first and second year high school students. The present volume is for third and fourth year groups. We believe we can offer to our readers no better introduction to this text than the following paragraphs from the author's introductory content:

In presenting the text for the special use of Confraternity classes of students from the public high schools, the author wishes to state that its general form and content have grown from his own efforts to teach. He is aware that it cannot serve as a complete theological syllabus. It is a survey of the principal positive truths the acceptance of which makes for Catholic thinking. Mastery of its topics means for him that the student "get the idea" of each one of them and that he be able to see its relationship with the unit of which it is a part. This learning by ideas results in conviction and a view of life rather than in quantity of information. The mastery questions have been designed to aid the instructor to perceive whether or not, or to what extent, the learners "get the idea."

An historical Life of Christ drawn from the Gospel texts is presented in the first five units and the nature of the Church as His Mystical Life in the second five. The idea of Book One, God, Our Creator, was designed to prepare the student for an intelligent acceptance of the Church as the perfection of religion and the fulfillment of God's plan with regard to mankind. Mastery of Book Two requires that at least the main principles of Natural Theology and the history of revealed religion have been grasped in previous study.

We believe Father Falque is challenging high school teachers of Religion when he says:

Religion taught as an appreciation subject at the secondary school level of learning will result in greater benefit and life usefulness to the learner than the same taught as a science type subject. It was with a view of presenting ideas that the content of this text was designed. A certain sentence, statement or phrase that stimulates inquiry might profitably occupy the greater portion of a class period, on the principle that genuine interest carries the learning process beyond the classroom into the student's actual life.

The volume, unitary in organization, rich in content, requires no other text for student reference and offers study questions for teacher and student. In addition, the volume has a glossary of theological and other terms. The book, organized in ten units, has subdivisions for thirty-five to forty weekly classes per year.

Foundation Material for Doctrinal Catholic Action. Based upon "A Little Child's First Communion." For the Use of Teachers of Christian Doctrine in Homes, Schools, Catechetical Centers, Training Classes for Catechists, and Novitiates, also for Leaders of Study Clubs. By Mother Bolton. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. xvi+227. Price \$1.50 (plus postage).

While the material in this volume follows *A Little Child's First Communion*, a series of six illustrated books by Mother Bolton, the text should be of worth to all those engaged in preparing small children for first Holy Communion. The material presented by the author illustrates the type of doctrinal background one would wish to be experienced by all teachers of Religion.

Maps of the Land of Christ. A Book of Maps of Palestine. By Eugene Seraphin, O.F.M. and Jerome A. Kelly, O.F.M. Paterson, N. J.: St. Anthony's Guild, 1938. Pp. vi+62. Price \$1.50 plus postage.

While this book of maps is based on Father Isidore's *Life of Christ* the text is equally useful with any study of the

Gospels or other life of our Lord. The twenty-three maps and accompanying text are typical of the fine work coming regularly from the press of St. Anthony's Guild. The reference material for each map will prove helpful to students in Catholic schools, novitiates, and discussion clubs. We believe any study of the story of the Gospels will be enhanced tremendously with the use of this volume. Students of the life of Christ will be interested in Part Two of the volume that offers in outline form a study of Palestine; Our Saviour's Public Life; The Miracles; Christ's Appearances after the Resurrection; The Parables, Similitudes and Allegories of Our Saviour; The Dogmatic Parables; The Prophetic or Eschatological Parables; The Similitudes; The Allegories; The Important Characters in the Bible; The Seas of the Holy Land; The Mountains of the Holy Land; The Rivers of the Holy Land; Distance in Miles; Index to the Book of Maps, each in terms of place, Gospel passages or other scriptural references and liturgical use.

My Mass. By Joseph Putz, S.P. Ranchi, India: The Catholic Press, 1938. Pp. iii+77. Price: (inclusive of postage and packing) In India—1 copy Rs. 1-0-0; 25 copies Rs. 23-8-0; 50 copies Rc. 43-12-0; 100 copies Rs. 75-0-0. Foreign—1 copy sh. 2; 25 copies £2-7-6; 50 copies £4-7-6; 100 copies £7-10-0.

My Mass has been written to show all students of the Mass the personal part they should play in offering the Holy Sacrifice. The volume should prove a valuable handbook for the use of teachers of the elementary grades and a satisfactory text for study clubs. Part Two of the text deals with the subject, "How to Teach the Mass," written for those engaged in the religious instruction and education of children. With simplicity, the author outlines one of the best psychological approaches to the teaching of Holy Mass with which we are familiar, offering separate sections for those dealing with young children and with high school and college students.

My Mass Chart. (Second edition) By Joseph Putz, S.J. Ranchi, India: The Catholic Press, 1937. Price: In India—1 copy As. 0-1-0; 25 copies Rs. 1-8-0; 50 copies Rs. 2-12-0; 100 copies Rs. 5-0-0 Postage and Packing extra. Foreign—25 copies sh. 3; 50 copies sh. 5; 100 copies sh. 9 inclusive of postage and packing.

This chart, 8½" x 11", fulfills the author's intention to have it help Christians to follow holy Mass intelligently, to take an active part in it, and to react against passivity, routine and mechanical recitation of prayers. The chart, showing very nicely the dramatic structure of the Mass, can be used in classrooms and study clubs to bring about a greater activity in the participant at Mass; it can also be used during the Mass as a means of union with the actions of the priest. The instructive content on the chart is also most valuable. The chart folded is 5" x 8½".

I Believe in Education. By Edward A. Fitzpatrick. New York and London: Sheed & Ward, 1938. Pp. x+218. Price \$2.50.

Many of the readers of this JOURNAL are familiar with Dean Fitzpatrick's very fine contribution to Catholic education in the United States. In thirty-seven short chapters, pleasingly written, he offers in *I Believe in Education* a statement of the philosophy of education under the following titles: Shall We Really Think about Education? Some Historical High Spots; Some Fundamental Concepts of Education; Liberal Education; Vocational Education; Informal Education; The Educational Process; Plasticity; Infancy; Evolution; Man; Women—Sex in Education; Heredity: What Do We Start With? Integration of Personality; Environment; Experience; The Book; Imagination; Play; Social Inheritance; Literary Inheritance; Scientific Inheritance; Political Inheritance; Economic Inheritance; Esthetic Inheritance; Religious Inheritance; Method; Curriculum; Tests and Measurements; The Teacher; Social Institutions; The Family; The State; The School; The

Church; Finance; Organization in Education. Reverend William F. Cunningham, C.S.C., of the University of Notre Dame, and a member of the advisory board of this JOURNAL, says of *I Believe in Education*:

The articles of the author's creed are the fruit of a long experience in the work of education, and show insight and inventiveness in combining the new with the old, resulting in the formulation of an educational theory that is "progressive" in the best sense of that term.

But one looks in vain for any explicit statement which brings out that this theory is the development of the Catholic tradition in education and in what particulars it differs from theories that are naturalistic or humanistic. Where are the theological foundations of Catholic education? In a statement of the Catholic theory surely these are as important as the psychological and social foundations. Since the publication of the present Holy Father's Encyclical, *The Christian Education of Youth*, a formulation of these foundations is at hand. They are two and they find explicit statement in the Encyclical in these words: "Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace and relying on the sole powers of human nature, is unsound." Here are the two foundation stones upon which is built the superstructure of Catholic education. Two principles flow directly from these two sources. From the first, original sin, follows the principle, the necessity of discipline. This discipline is superimposed on the infant; but as the individual passes through childhood and adolescence it is replaced by a discipline that is self-imposed in proportion as the pupil develops the ability to use judiciously his constantly enlarging freedom. Hence the theory and practice of asceticism characteristic of Catholic life and therefore of Catholic education. From the second source, the doctrine of grace, there follows the principle of divine faith and a teaching Church, the custodian of the channels of grace. Hence the importance that tradition holds in the Catholic concept of education. In so far as Dr. Fitzpatrick's book makes any mention of these two theological foundations ("Adam's sin" is mentioned once, p. 201, and the word "grace" is used twice, pp. 12 and 64), it seems to keep them in a separate compartment and nowhere brings out that there are certain important educational principles flowing directly from them. Self-discipline is emphasized here and there; and one chapter, xxxv, is entitled "The Church"; but the linkage of these applications with their foundations, is nowhere to be found. There is nothing surprising in this, since this is the weakness of most writings on Catholic educational theory. The one outstanding exception is Newman. But unless this defect is remedied it can hardly be said of any book that it gives an adequate presentation of the Catholic philosophy of education.

A B C's for Catholic Boys and Girls. Story by Catherine Beebe. Pictures by Robb Beebe. New York: Longmans, Green and Co., 1938. Pp. 27. Price \$1.00.

The pictures in this book are most pleasing, and the verses are simple. The author, consciously or unconsciously, outlines religious living for small boys and girls, and always in terms of every day events, persons and things.

Religious Education The Perth Scheme of Christian Doctrine. By Reverend John T. McMahon. Perth, Western Australia: Carroll's Ltd., 566 Hay Street, 1938. Pp. 74. Price 1/-.

In this revised program for the archdiocese of Perth Father McMahon illustrates again his splendid understanding of the work of religious instruction which as he says in his introductory note is "to teach children to think in Religion."

A Heroine of Charity. Venerable Mother d'Youville, Foundress of the Sisters of Charity Grey Nuns, Montreal 1701-1777. By Mother Mary G. Duffin. New York: Beniger Brothers, 1938. Pp. 197. Price \$1.75 net.

As His Excellency, Bishop Alter of Toledo, wrote in the Preface to this volume, the biography is made "with broad strokes, constituting, a portrait of a great soul and an extraordinary religious woman. The purpose of the author is clear. As one of the devout daughters of this heroine of Varennes, she wishes others to catch something of the enthusiastic religious spirit of this saintly woman and she wishes to inspire the youth of a new generation to love the Lord their God with their whole hearts and their neighbor as themselves.

A Hidden Spouse of Our Lord. The Life of Sister Blandine Merten, Ursuline. Compiled from Recollections, Letters and Her Notes by Sister M. Hermenegildis Visarius. Translated

from the German by an Ursuline of the same convent. New York: Benziger Brothers, 1938. Pp. 166. Price \$1.50 net.

In this short biography the author portrays the life history of Sister Blandine who died in the Ursuline Convent of Treves on May 18, 1918. Sister Blandine was a hidden soul, a humble teacher, and a religious beautifully faithful to her God.

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Bandas, Rev. Rudolph G. *Religious Instruction and Education*. Collaborating with Father Bundas were the Rev. Joseph Baierl and Rev. Dr. Joseph Collins. New York: Joseph F. Wagner, Inc., 1938. Pp. viii+264. Price \$2.50.

Beebe, Catherine. *A B Cs for Catholic Boys and Girls*. Pictures by Robb Beebe. New York: Longmans, Green and Co., 1938. Pp. 27. Price \$1.00.

Bolton, Mother. *Foundation Material for Doctrinal Catholic Action*. Based upon "*A Little Child's First Communion*." For the Use of Teachers of Christian Doctrine in Homes, Schools, Catechetical Centers, Training Classes for Catechetists, and Novitiates, also for Leaders of Study Clubs. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. xvi+227. Price \$1.50 (plus postage).

Boyton, Neil, S.J. *Killgloom Park*. A Sequel to "*On the Sands of Coney*". New York: Benziger Brothers, 1938. Pp. 221. Price \$1.50 net.

Duffin, Mother Mary G. *A Heroine of Charity—Venerable Mother d'Youville*. Foundress of the Sisters of Charity, Grey Nuns, Montreal 1701-1777. New York: Benziger Brothers, 1938. Pp. 197. Price \$1.75 net.

Falque, Rev. Ferdinand C. *Catholic Truth in Survey*. Volume Two—Christ Our Redeemer. A Textbook for the Use of Confraternity of Christian Doctrine Classes at the Secondary School Level of Learning. New York: Benziger Brothers, 1938. Pp. xxxix+384. Price (paper cover) List 72c, Net 54c; (cloth binding) List 96c, Net 72c.

Hermenegildis Visarius, Sister M. *A Hidden Spouse of Our Lord*. The Life of Sister Blandine Merten, Ursuline. Compiled from Recollections, Letters and Her Notes. Translated from the German by an Ursuline of the same convent. New York: Benziger Brothers, 1938. Pp. 166. Price \$1.50 net.

Létourneau, Rev. Emilien, O.M.I. "*My Little Missionary!*" Jacques Bernard 1918-1937. Translated from the French by Mary Agatha Gray. New York: Benziger Brothers, 1938. Pp. 121. Price \$1.25.

Lindworsky, Rev. Johann, S.J. *The Training of the Will*. (Revised Edition). Translated by A. Steiner and E. A. Fitzpatrick. Milwaukee: The Bruce Publishing Company, 1929. Pp. viii+173. Price \$2.00.

Proceedings of The Catholic Biblical Association of America. First General Meeting, St. Louis, Missouri, October 9 and 10, 1937. St. Meinrad, Indiana: The Abbey Press, 1938. Pp. 156.

Putz, Joseph, S.J. *My Mass*. Ranchi, India: The Catholic Press, 1938. Pp. iii+77. Price: (inclusive of postage and packing). In India—1 copy Rs. 1-0-0; 25 copies Rs. 23-8-0; 50 copies Rs. 43-12-0; 100 copies Rs. 75-0-0. Foreign—1 copy sh. 2; 25 copies £2-7-6; 50 copies £4-7-6; 100 copies £7-10-0.

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Remler, F. J., C.M. *Why Am I Tempted?* Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. vi+110. Price \$1.25 plus postage.

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Cartwright, Rev. John K. *Public Interests of the Church*. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 35. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Cassidy, Rev. James F. *The Little Flower and The Word of God*. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 35. Price 10c postpaid; \$3.00 per 100 plus transportation charge.

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Kelley, Most Rev. Francis C., D.D. *The Catholic.* New York: The Paulist Press, 1938. Pp. 31. Price 5c; \$3.50 the 100, \$30.00 the 1,000.

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